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ent f. 49. l. 11. speak for secke, f. 53. l. 3. impossible for invincible, f. 65. l. 16. offerings
for suffrings, f. 64. l. 19. also for else, f. 67. l. 17. put in (his) f. 117. l. 26. speaking for
speaking, f. 122. l. 21. wil for wel, f. 147. l. 18. put in 666 f. 159. l. 24.

Faultes escaped in this second part.

Page 16. l. 27. for then allowed read, when allowing in the marg. for Rom. 14.
26. read 14. 17. Item p. 41. in the marg. for Pl. 16. 3. read 16. 3.





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3

A BRIDE-BVSH:

OR,
A DIRECTION FOR
MARRIED PERSONS.

PLAINELY DESCRIBING
THE DVTIES COMMON
to both, and peculiar to each
of them.

BY PERFORMING OF WHICH,
marriage shall prooue a great helpe to such,
as now for want of performing them,
doe find it a little hell.

Compiled and published by WILLIAM WHATELY,
Minister and Preacher of Gods Word in Ban-
burie in Oxfordshire.

Heb. 13-4.

*Marriage is honourable among all men, and the bed vnde-
filed: but whoremongers and adulterers God will indge.*

LONDON,
Imprinted by Felix Kyngston for Thomas Man, and are
to be sold at his shop in Pater-noster-row, at the
signe of the Talbot. 1619.

f2

BRITISH V.S.H.

A. M. B. T. I. O. N. F. O. R.

THE NEW DISCOVERIES
THE NEW DISCOVERIES

BY THE DISCOVERING OF WHICH

Compendiously and briefly



TO HIS VERY
LOVING AND MVCH E-
STEEMED FATHER IN LAW,

Master GEORGE HUNT, Pastor of Col-
lingburne Ducis in Wilkesshire, all
happinesse bee multi-
plied.



*Ir, hauing preached a Wedding
Sermon some tenne or eleuen
yeeres since, and deliuered a
copie thereof vnto a friend, I
found it the last yeere publish-
ed without my priuity. Hence
I was occasioned to peruse cer-
taine larger notes, which I had
lying by me of that subiect. Now seeing custome hath
brought this inkie and papery thankfulnessse into pra-
ctise; the very subiect of this Treatise inuited me to
make tender of it vnto your selfe, to whom the Lord
hath made me beholding for the greatest of all outward
benefits, a good yoke-fellow, and a most contentfull and
peacefull living in matrimony. Wherefore in this Epi-
stle dedicatory, let me take leaue (without the enuie of a-
ny) to put you in remembrance of that great happinesse,
which God hath bestowed vpon you, in that you are the*
A sonne

The Epistle Dedicatory.

Page 1947. of
the Edition
that is com-
monly set in
Churches.

p: 2054

F. 3. 2. Th.

sonne of a father, whom onely the death of his persecutors, and of Queene Marie (whose authoritie they abused in persecuting) did hinder from being crowned with the most honourable crowne of Martyrdome, and whom nothing could hinder from becoming a blessed Confessor, imprisoned, condemned to be burnt, & prepared for the fier, in testimony of the truth of God; but that the Sheriffes gentlenesse, in refusing to become an executioner, did preuent the fulfilling of the Chauncelours sentence, as my selfe haue often heard you relate (who were then of age to know the sufferings of your father, though not to consider the cause thereof), and as Master Fox hath set downe in his booke of Aets and Monuments, in the story of Richard White and Iohn Hunt; which Iohn Hunt was your father. Since that time the Lord of heauen hath abundantly fulfilled his promise to your father, whose pouerty (by reason of the taking away of all his goods, and long imprisonment in Queene Maries dayes) was such, that at his death he had nothing in the world to bequeath vnto you but his Bible, a most fit legacie for a Confessor to his onely son. But God that neuer forgetteth to shew mercy and truth, did quickly raise you vp most kind and true friends (three brethren of the worshipfull Family of Kinges mills in Hampshire, Master Roger, Master Iohn, and Master George Kingsmill, if I forget not their names, as I haue heard you thankfully recording them) who did presently vpon your fathers death, of their own freewill, and by their owne labour and cost, procure your training vp in Merchant Taylors Schole in London; and after maintained you in the famous Colledge of Magdalens in Oxford, till they had procured you by their fauour, first, a Denies place, and after a Fellowes place

The Epistle Dedicatory.

place in that worthy foundation. And lastly, ceased not, till one of them had bestowed upon you that living, where now you have lined for the space well neare of fortie yeeres, doing such good service to God & his Church in the worke of the Ministry, as that all those who feare God (whose testimonie alone is worthy to be regarded), doe speake louingly and respectfully of you, and your selfe enioy the blessednesse of a middle estate (better than a Monarchy), where you haue neither been sated with too much, nor scanted with too little, but haue found that golden mediocritie, which the Wise man prayed for, and which those that haue, and haue withall (as you haue had) wisdome enough to be content with it, doe anely know what it meanes to line happily in this world. Now I blesse God, that vniwittingly directed my choyce, to the house and linage of a Martyr in desire, a Confessor in act; knowing that these titles (if wee were not earthly minded, doe farre exceede those of Barons, Lords, Knights, and do deriue a truer nobilitie and honour, and more excellent profit and benefit to their issue, thā any of those which the doting world (that sees alone with the eye of sense) doth more applaude and admire. Now therefore also I send these few lines vnto you, by way of thanks, for hauing educated for me, and bestowed upon me a most excellent and vertuous wife, whose priue Salomon (who was wise enough to know the due worth of all things) doth farre preferre to all the richest Pearles and Iewels in the world. And this haue I so much the rather done, because I haue been better able to shew what a good wife should doe, by finding the full dutie of a wife, in as exact compleatnesse, as mortality can afford, daily and continually performed vnto mee in mine owne house; most easily therefore might I

The Epistle Dedicatory.

set out a picture of that which is hourly conuersant before mine eyes. Now the Lord of heauen blesse you with a prosperous and happy age, and remember his promise of shewing mercy to thousands of them that loue him, and keepe his commandements, in such a degree chiefly, as to be ready to giue their liues to the flaming fier, rather than consent to the practise of Romish Idolatrie. And so with all the heartiest acknowledgements of my debt vnto you, that an Epistle may deliuer, I most kindly take leave,
resting euer

Your Sonne in Law to be in
all things commanded,
as your naturall sonne,

William Wharely.



TO THE CHRISTIAN READER.



Christian Reader, Marriage hath scarce more that vie, then that accuse it. Most men enter into this estate, and being entred complaine thereof. They should rather complaine of themselves. It is an vniust thing, and a fruite of ignorant pride, to cast the blame of our grieuances vpon Gods ordinances. I had been happy (saith one) had I not been married. Then wast thou foolish both before and since thy marriage. Vse it well, it shall adde. to thine happines. We make bitter sawce, and cry out that the meate is bitter. Thou liuest in matrimony not after Gods direction, but the rules (crooked rules they be) of thine owne lusts, and then sayest, Oh that I had neuer married, Oh that I were vnmarrried. For shame keep silence, thy crying shewes thy disease. Thou art indeed married to an ill companion (thy wicked flesh, that body of death, that old husband) and art pestered with its brood, and neither seekest a diuorce from this tyrant, nor endeauourest to crucifie the wicked off-spring thereof. Hence

are thy woes, not thy Husband, not thy Wife, but thy pride, thy passion, cause all this annoiance, all this discontentment. I labour in this little Treatise to plead the cause of marriage: not so much directly in speech, as indeed actually, by directing the married to the knowledge and practise of their duties, which would mend all. These whatsoever man and woman indeuour to follow, if they proue not marriage a solace to their soules, and refreshing to their other griefes, let me neuer but grieve.

These things I commend to thine vnderstanding, to thy life: vse them, and then say how thou speedest. I intended them at first for a few, and now communicate them to many. It is no vncharitable (I am sure) I hope, no vnprofitable deed. I desire thou shouldest make some vse of them, therefore I make them publike: if not, be ignorant and complaine still. I meane them not to the learned, that can find out better directions for themselves: but to those whose place is not too good to leame of the meanest Teacher: euen vnto men of the same ranke, as they for the most part were, to whom I spake them. If this worke profit, I am glad, then I know it shall please: howsoever, thou hast it Reader, and better shouldst haue had, if my store afforded any better. I hope thou wilt not blame me for meaning well, and doing no harme. So I commend thee to the Lord.

Banbury, May 21.

1619.

Thine in the Lord,

W. W.



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THe duties of married persons are of two sorts:

- | | |
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| <p>1. Some principall, by violating of which their couenant is annihilated; and these are alone two, which are</p> <p>2. Some lesse principall: (the breach whereof notwithstanding) the couenant remaineth firme. These are</p> <p>1. Mutuall or common to both of them, in regard of</p> <p>1. Themselues and their owne persons, which are two:</p> <p>1. Lone, of which are shewed two things, viz. the</p> <p>2. The chiefe effects of this lone, which are</p> <p>1. Pleasingnesse, a desire of giuing content each to other: of which, Chap. 5.</p> <p>2. Faithfulnesse and helpfulnesse conioined to be shewed towards each others.</p> <p>2. Their families both to maintaine, and also to gouerne the same.</p> | <p>1. Chastitie, of which Chap. 1.</p> <p>2. Due beniuolence, of which Chap. 2.</p> <p>1. Properties of it, that it be</p> <p>2. The meanes of attaining it. Chap. 4.</p> <p>1. Soule:</p> <p>2. Body:</p> <p>3. Name:</p> <p>4. Goods.</p> <p>2. Peculiar</p> |
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2. Bearing such as are undeserved, patiently.



A BRIDE- BVSH,



Ere it not growne out of custome to preach without a text, I should esteeme that course the most conuenient for meetings of this nature.

For the duties of married persons (the theame that best befits a wedding assembly) are not fully laid downe in any one place of Scripture; which yet from many places may well bee collected into the bodie of one discourse. But lest I should seeme to affect nouelty, in recalling the long disused practice of antiquity, I will take for the ground of all my speech, the words of the Apostle *Paul*, *Ephes. 5. 23.* where hee saith,

The Husband is the Wines Head.

THis comparison affords one generall point, that man and wife stand bound to each other, in a mutuall bond of dutie. More is required of a man and woman after marriage than was before. This estate, ingageth them to each other, in a re-
B cipro-

2
ciprocall debt; the parcels of which (for their direction and helpe that are or shall be entred into it) I doe purpose at this time to declare vnto you; requesting alone one thing, that as a Wedding dinner, so a Wedding Sermon, may not be taxed for a little more than ordinary length and varietie; for why should any reasonable creature bee lesse willing to feed his mind than his belly?

CHAP. I.

Shewing the first principall dutie of the Married, viz. Chastitie.

NOW then, that we may not loose ourselues for want of order, I must needs ranke these duties into their severall kinds and heads, for the better helpe of mine owne and your memories. They are all of two sorts: some principall, & some lesse principall. The principal I terme those, which are of the very essence and being of matrimony; the lesse principall, those which are alone of its well being. The breach of the former dissolueth the bond, the breach of the latter onely disturbs the society; if those be violated, the obligation is void, and the contract nullified; if those be obserued (notwithstanding other imperfections in inferiour matters) the bond for all that remaineth intire, though not without a world of unhappinesse on both sides. These maine duties are onely two; *Chastitie and due beneuolence*. The restraining of themselves from all other persons, and

*Marriage duties
of two sorts,
principall, lesse
principall.*

and the communicating of themselves each to other. For the first of these two : The couenant that passeth betweene yokefellowes, doth make it vtterly vnlawfull for them vpon any occasion, at any time (whilest the couenant remaineth in force) to giue their bodies to any other in all the world, besides themselves; therefore the Scripture calleth all other, strange flesh: euery man is a stranger to the woman, and euery woman to the man, besides the owne yokefellow. And for this cause *Salomon* aduiseeth, saying, *Let her breasts* (speaking of the one wife of youth) *satisfie thee continually*; for *why* (saith he) *my sonne shouldest thou imbrace the bosome of a stranger*? and might not he haue said likewise; for why my daughter shouldest thou suffer a stranger imbrace thy bosome? Indeede this duty is so manifest, that no man can pretend ignorance of it. The Law of God, the Law of Nature, the Lawes of all well-ordered societies doe enioyne it. It is written in euery mans brest, and none can chuse, but reade it in his owne conscience, if long continuance in wilfull sinning haue not put his eyes quite out. Was not marriage appointed to preuent whoredome? how then should it be tollerable for the married persons to commit whoredome? Is not this contrary to the very end of mens liuing apart in families? Doth it not vtterly ouerthrow the orderly societie of a Commonwealth? Doth it not transforme men into the savage rudenesse of the bruite creatures, where no young almost can know his fire? Yea, hath not the Lord in his Word threatned it with fierce threat-

chastitie, the first principall duty of the married.

Pro. 5. 19. 20.

Heb. 13. 4.

Iob 31. 12.

Pro. 6. 33. 5. 11.

1. Cor. 6. 9.

Deut. 22. 22.

nings? *Whoremongers and adulterers God will iudge. This is a sinne that will roote out all a mans encrease. This will bring such a blot vpon his name, that shall neuer be taken away. This shall consume the flesh and the body with stinking diseases. This wil bring hardnes vpon the heart, and ruine vpon the state, and damnation at last vpon the soule; for no adulterer shall inherit the Kingdome of heauen (saith the Apostle. Yea, this is a capitall crime, which as it makes a dissolution betwixt the married people, so deserueth, that there should be a dissolution made betwixt the soule and body of the offender, that for filthy pleasure sake, would aduenture at once to trample vnder foote, all the authoritie of God and man, and all Gouvernours. The Law is expresse this way; If a man find a married woman in a tawne (where she might haue helpe against his violence, if she would haue cryed out against it) and lye with her, they shall both be put to death. For my part, I see not, but that this Law doth bind all Christian Magistrates to its due execution, as well as it bound the Jewes. For the lawes that take order for the punishment of morall offences (as being necessary appendances of the Morall Law), must needes in reason reach to as many, as the law it selfe reacheth: for euery of the ten Commandements bindeth the Magistrate to punish the violator of it with due punishment, as well as it tieth other men not to violate it; and no punishment is to bee accounted due or condigne, but that which the Lord himselfe, hath shewed himselfe in his Word to account condigne. Let any man shew any reason why*

why it should be thought lesse sinfull for a Christian to commit adulterie, than for a Jew? and if the sinne bee as great and greater in Christians, can any vnderstanding imagine, that the punishment of the sin should be lesse in our times than theirs? And as for this sinne, it doth (as I intimated aboue) vntie the knot of marriage, and annihilate the covenant first made, by so palpable breaking of it, so that the party wronged, is free from the Law of his husband or wife, and at his or her owne choyce, whether he or she will accept againe of such a perfidious and vntrusty yoke-fellow: for our Sauour himselfe, that vtterly disalloweth other quarreling diuorces, doth yet plainly enough allow diuorce in case of adulterie. But if it be demanded, whether the party wronged may lawfully admit the wrong-doer againe, after the offence knowne? I answere, that in case the offenders (having been ouertaken through temptation, or perhaps hauing presumptuously offended) shall by apparant signes of repentant sorrow, make knowne their true desire of amendment, and purpose of reformation, then it is very conuenient, that this offence also be pardoned by the yoke-fellow. For the greatest loue should bury the greatest wrongs, so farre as God forbiddeth not to bury them: and we reade not of any commandement, enioyning the wronged person to make a finall separation; wherefore that most feruent and abundant loue of the married, should inable them to passe by this most grievous and inexcusable iniury. But againe I say, that if the party delinquent shal impenitently persist in

Mat. 19. 9.

his transgression, and declare himselfe to be a person irreformeable, then the partie wronged, is bound in conscience, if hee can conuict it, as to complaine of the sinne, so to withdraw himselfe from the sinner, and to seek in an orderly manner, to bee parted from a person liuing so disorderly. For to what end should our Sauour allow diuorce on this occasion, if he would not haue it vsed in such a case as this? Wherefore let all married persons resolue vpon it, as a chiefe part of their dutie, that whatsoeuer their carriage hath been before, yet after the making of this bargaine, they will neuer suffer any strength of desire, or violence of allurements, to cast them into so deepe a forgetfulness of the commandement of God, the Lawes of their Country, the light of their conscience, the couenant of their marriage, the person of their yoke-fellowes, the honour of their bodies, and the safety of their soules; as to offend God, disobey the Magistrate, scandalize the Church, wrong the yoke-fellow, pollute their bodies, and damne their soules; and all this for the attainment of a short, momentany, impure, brutish, and sensual pleasure; or for the satisfying of a foolish, sinfull, shamefull, vnreasonable and vnbridled passion, which will neuer so be satisfied: for alwaies lust will prooue the more tyranicall, by how much it is more yeelded vnto. This is a burning fier: O let no man, let no woman, goe about to carrie it in their bosome, and dreame of not being burned. This is scorching coles, let no man venture to walke vpon them in a false conceit of being safe from harme by any

any care that he shall vse. *He that committeth adulterie with a woman, is destitute of vnderstanding* (saith wife Salomon); and he shall not be innocent that toucheth her. Carry this sentence euer in mind, and let not any temptation hereafter haue power to make thee forfeite thine innocency, and shew thy selfe a foole. But that married persons ought to liue chastly in marriage, all will yeeld; only some may perhaps pleade weakenes, and say, that they would, if they could, but are not able. To whom I say, that if indeed they be willing to performe this duty, it shall not be hard to get power. No directions can auaille to reforme the wilfull sinner, but to him that desireth not to sinne, a way may be shewed of attaining his desire, and this vertue of chastity may be gotten, if men be so truly desirous of it, as that they will carefully labour for it. And for an introduction vnto those directions, which wee haue to giue in this point, let this one thing bee obserued, that there are some men and women that bring their bodies vndefiled vnto marriage. To these it will proue more easie to remaine pure in it. Others haue polluted themselves by whoredome before their entrance into this estate, and these shall find, that marriage will more hardly make them honest after their entrance: for marriage is like salt, that will preserue sweete meate from tainting: but cannot restore tainted meate to its former sweetnesse. Wherefore those that haue been stained with vncleannesse before, must purifie themselves from that defilement, by frequent confessing and hearty bewailing before God, their former lewde behaviour

*Means of cha-
stity, first,
constancy in pri-
uate exercises of
religion.*

our, else marriage will neuer preuaile to containe their desires within compasse. Repentance (I meane, acknowledging and lamenting their sinne before the Lord in secret, with an earnest crauing of pardon, for the merits sake of Iesus Christ) will make a foule heart faire, otherwise a filthy soule, will make marriage it selfe also filthy. But now to the matter we were about to speake of: a man that hath either come cleane vnto marriage, or else vn-fainedly repented of his former vncleanness, shall be strengthened against adultery, by the practice of these things following. First, a constant and conscionable care of performing priuate religious exercises (*viz.* reading, praying, meditating, and the like) will so purifie the heart, and sweeten the soule with diuine comforts, and mortifie the flesh, and confirme the spirit of grace, and beare downe all contrary tentations, that by meanes of them, a Christian man shall become conquerour ouer those sinnes, which otherwise seeme most vnconquerable, whilest a man takes leaue at least to grow negligent and ouert in them, if not for a space to omit them altogether. Prayer and meditation will breede wisdom, and wisdom entring into the soule, will preserue a man from the stranger that flatters with her lips. The Word of God digested by praier and meditation, will be as a sword in the hand of a valiant man, to cut off the neck of these lusts, as fast as they make head against the soule. Especially, a man giuen to this sinne, must oftentimes reade and thinke, of those portions of Scripture, that tend to condemne, disgrace, threaten

ten this sinne, and must often and seriously muse of the grossnesse, filthinesse, and dangerousnesse of this sinne, and must often make his peculiar petitions to God for strength, assistance, and power against this sinne; and thus arming himselfe most strongly, where he finds himselfe most weake, and apt to bee soonest wounded, hee shall bee sure to escape these wounds.

Secondly, painefulnesse in ones calling, must diuert the mind from all inflaming fancies, and must find the soule and body both so much employment, in things of a lawfull and vsefull nature, that there may bee no leasure for the pursuite of such wicked and vnlawfull conceites. It is certaine, that an idle person, if occasion and his bodily constitution serue, wil at last proue adulterous: but the diligent hand, ioyned with hearty prayer to God, will preferue a man (at least a married man) pure and vndefiled. The most amorous of all the band of amorists (the Poets) felt and confessed this to be so. Take idlenesse away, saith he, and lust wil haue no dart to wound withall. And great cause that it should be so: for paines in a Calling, will consume a great part of that superfluous nourishment that yeelds matter to this sinne. It will turne the bloud & spirits another way, that there shall be no need of seeking such an vnlawfull issue. It will take vp the mind with profitable thoughts, and leaue no roome for those impure imaginations, that kinde the body to commit this enormous crime. And as a bird that is flying vp and downe, defea-
teth the fowlers desire of hitting her, for he cannot
C tell

2. Painefulnesse
in a Calling.

tell how to take a iust aime against her, so long as she continueth in motion; so Satan knowes not how to make his tentations of this kind fasten vpon a busie person, I meane, a man that is euer taken vp with honest occasions. Yea, the man that keepes himselfe within the waies of his calling, remaineth vnder the gard of Angels, who are careful and able to chase away the impure spirit, from raising vp in them impure cogitations. Wherefore let euerie man that longeth to be free from this offence shun idlenesse, and imbrace businesse: let him chuse to himselfe a set Calling wherein to walke, and let him giue diligent attendance vpon his Calling; let his hand or head, or both, be still set a worke in some thing that belongs to his vocation; and when his Calling (I meane his particular Calling) ceaseth to require or neede his presence, let the workes of his generall calling (specially those acts of religion formerly mentioned) take vp his mind and thoughts, so shall hee bee sure to saue himselfe from the danger of this wickednesse.

3. Temperance
in dyet.

Thirdly, temperance in diet must be called in, to the aide of chastitie of body: it is easie to put out the fier by with-drawing fewell, at least to keep y flame within the chimney, by laying on no more matter, than will serue the turne. Fulnesse of bread will make a man a Sodomite, that is, ten times worse than a beast: but moderation will keepe the body vndefiled. There shall not be matter for Satan and lust to worke vpon, if at any time they strue to bee medling for hurt. The belly and groyne, you know, are neare neighbours; hee that stuffes

stuffs the one, prouokes the other; he that moderates the former, keeps the latter also in good temper. When the bloud and spirits are inflamed with meate and drinke, not alone the body is apter to entertaine the impressions of lust, but the soule also is vnable to consider of any good thing, that should repell such motions: but a body kept from fulnesse, yeelds it selfe to the soule with more ease, and will not resist good cogitations. Let him therefore be duly sparing in his food, that desireth to be chaste in his marriage; and know, that it is a compendious way of abridging sensuall delights, by beating downe the body, whose members are the instruments of such delights.

Fourthly, he that would be free from adulterie, must shunne the corner of the harlots house, and not come neere the place (if he can chuse) where such one dwelleth, as might cause him to offend: he must resolutely debarre himselfe the societic of such, as his heart is carred after in this kind, and keepe himselfe precisely from places, times, companies that may solícite; and to that end hee must resist by prayer, the first motions of this wickednesse, and cut downe the very inclinations of sinne, in their first greenenesse. Our Sauour wisheth to pull out the eye, and cut off the hand; that is, to mortifie the senses, and not giue them leaue to practise any inferiour kind of wickednesse. When *Salomon* had said, that hee was void of vnderstanding, that did commit adulterie, he adds further, he shall not bee innocent that toucheth her. Dalliance will breede whoredome vnauoydably,

4. Shunning
occasions.

Matth. 5. 29.

Prou. 6. 29.

1. Cor. 6. 13.

Gen. 39. 10. 12.

and vnreasonable company and place, will almost inforce to dalliance. Wherefore a man must preserue his innocencie from the grosse act of euill, by shunning al manner of dallying, and ouer-familiar gestures, that may carry a shew, or beare a suspicion of ill meaning, or perhaps procure an ill meaning, though none before were there; and that he may keepe himselfe from touching her, hee must flee from her, and be farre away from the pits side, that might deuoure him. Flie fornication. (saith the Apostle. There is no preuenting of this sinne, if a man will giue himselfe leaue to conuerse with such persons, and seek after such places and seasons, as may inuite him to commit it. Did not *Ioseph* runne away from his soliciting Mistresse, not consenting so much as to bee in her company? The senses worke vehemently in the presence of their obiects, and by vehement working, doe hinder the mind from bringing to remembrance that, that should preuent yeelding. And if any man will tempt himselfe, by running to the place where hee may sinne, is it any wonder if God doe punish his presumption, by giuing him ouer to commit sin? Hee turneth from God to lust, that rusheth vpon the occasions of lust; and must not God then in iustice turne away from him, and turne him ouer into the hands of lust? Shunne therefore with all diligence, all opportunities of this wickednesse; especially shunne (as a rocke) the company of a person apt to tempt, or to be tempted, and consider, that euē cold water will become hot, if it bee set too neare the fier. And these directions are such, as agree

gree to all equally, married and vnmarried: the first shewing spirituall; the three last, naturall helpes against this abomination.

There remaineth another helpe peculiar to the married persons, and that is the due and lawfull enioyment of marriage. The ordinances of God faile not to effect the things, for which he appointed them, if our abuse of them do not hinder their working and efficacy. Now God hath ordained matrimony to preuent whoredome, euen in those that want the gift of continency; that is, of restraining their passions in this kind. Wherefore let marriage be vsed as it ought, and the married shall not misse of this effect thereof. Indeed the Popish speake absurdly, in calling this the Sacrament of chastitie: but we may without all error affirme, that it is an effectuall meanes of procuring the vertue of chastitie, to such as order themselues aright in it. Wherefore know, that it is a principall meanes of liuing purely in this estate, to enioy it moderately and holily. And so I haue shewed you how you may bee honest in spight of corrupt nature; follow these rules, and the bed of marriage shall be kept in puritie and honour. And of chastitie, one chiefe dutie of the married, so much. Let vs goe forward to the second, which is due beneuolence; intreating you to take notice, that what shall be there spoken, will bee exceeding helpfull to this first dutie also; for there we must teach you the lawfull fruition of marriage, that you may attaine to the vertue of puritie, one speciall end of marriage.

5. The due enioyment of matrimony.

CHAP. II.

Entreating of the second principall duty of the married: Due Beneuolence.

The second principall duty of the married, Due beneuolence.

1. Cor. 7. 3.

Matth. 19. 6.

1. Cor. 7. 4.



He married are bound in conscience to afford to each other a mutuall inioyment of each other, according as either of their needes shall require. The Scripture is as plaine this way as may be. *Let the man giue vnto the wife due beneuolence, and also the wife vnto the husband.* The word signifieth, indebted beneuolence. It is a debt you heare, and all debts must be paid, when they be required. Those whom God hath ioyned (saith our Sauour) let no man put asunder: and againe, Man shall cleaue to his wife, and they twaine shall bee one flesh. And againe the Apostle, *Let them not defraud each other: and yet againe, The wife hath not power ouer her owne body, but the husband; neither hath the husband power ouer his owne body, but the wife.* It is not in the power of either of the, whether or no they will liue each with other: but they are bound in conscience to doe it, and cannot without grieuous sinne deny it. Marriage is frustrate, if this dutie be not performed, and the ordinance of God made vtterly voide, vnlesse those that liue in it, doe carry themselues according to his appointment this way. I deny not, but that there may be a time of separation for som good space together, either for the publike seruice of the country, or for needfull

full priuate affaires, so that it be with consent and vpon good grounds: but for a man or woman to leaue each other, totally or finally, with a mind of not returning againe to the former societie, is euen (I thinke) as bad as whoredome, or at least it is wel-neare an infallible fore-runner of whoredome. Therefore the married must obserue, that they are both bound vnto God to liue with each other, and to giue themselues each to other this way (for this societie of theirs is no pollution, as some haters of marriage (but louers of whoredome) haue falsely iangled): How should their matrimony bee otherwise a meanes of preuenting whoredome? how should it else be any way helpfull vnto them? how should it indeere their affections? how should it be a comfort of their liues? how a furtherance to their better glorifying of God? yea, how else should they be Gods instruments of impeopling the World, and increasing the number of mankind? and how else should they be called one flesh?

But let vs consider a little what rules they must follow in this their societie. Foure things must be regarded about it: *viz.* that it be sanctified, seasonable, temperate and willing.

Rules of marriage societie.

First and chiefly the societie of the married must be sanctified, that is, made holy and lawfull vnto them, by the Word of God and prayer. They must bee both informed by the Scriptures of the lawfulnessse of that their coniunction. For God hath said, *Let euery man haue his owne wife, and let euery woman haue her owne husband.* And againe: *Marriage is honourable amongst all men, and the bed undefiled.*

1. It must be sanctified.

1. Cor. 7. 2.

Heb. 13. 4.

1. Tim. 4. 3.

undefiled. So that there wanteth not sufficient warrant in most expresse words, to authorize the conscience of any man, to take to himself the benefit of this ordinance, and a good man must not alone do that, that is good, but doe it also with, and out of a stead-fast and well-grounded assurance that it is good. And besides this due information of the lawfulnessse of marriage, it is requisite that they do solemnly craue the good leaue of God, for the enioyment of this his ordinance, and also his speciall blessing vpon it, not forgetting withall to returne him particular thanks for his infinite goodnessse, in prouiding this necessary meanes of mans encrease and comfort. This point is not to be denied of any, that will not deny the authoritie of *Paul*; for he doth expressely affirme, that marriage as well as meate and drinke, is sanctified by prayer and thanksgiuing. As therefore it were a brutish profanenesse for any man, to sit him downe to his table, as an horse to the manger, and cram himselfe with viands without crauing the licence and blessing of God first, and to returne againe thence, as a Fox from his prey, without returning any praise to the hand, that gaue him foode and appetite. So it is likewise a great licentiousnesse for married people, as it were bruit beasts, carried forward with the heate and tide of their vnruly appetites, to come together in marriage, forgetting or neglecting to request the Lords good will and blessing, and to giue him due praises, for that his necessarie and beneficiall ordinance. Doth not euery mans priuate welfare, and the publike also for the
most

most part, depend in a manner altogether vpon the successe of this societie? The hope of posteritie, the stay of old age, the comfort of weakenesse, the support of euery mans house and name, together with the flourishing and populous estate of euery Church and Common-weale, doth euen hang vpon the fruit of matrimony: for if God send barrennesse, or giue either monstrous, or wicked children, how great is the discontent in the former case, the vexation and torment in the latter? and if many families (as it were seminaries) bee either empty of plants altogether, or pestered vp with crooked and crab-tree plants, how shall the Orchards of the Church and Commonweale, bee stored with good and wholesome trees? how then can any man esteeme it more than needs, to craue Gods blessing, in a thing wherein it so nearely concerneth him to attaine it? Surely we shall but prouoke his curse against vs, when we either forget it as needelesse, or contemne it as ridiculous, to make our petitions vnto him, for his blessing in any particular matter. Yea, whereas marriage is instituted in part, for the subduing of inordinate desires, it cannot bee auailable for that purpose, vnlesse the Lord doe giue it that efficacy: and how can wee expect that he should giue it, if we take scorne to beg it, or be thankfull for it? yea certainly, the men that vse marriage in a brutish manner, not seeing God in it, nor sanctifying it by these meanes vnto themselves, shall become thereby more licentious, more outrageous, more lustfull, more impudent, than euer they were before marriage: for

what would be profitable to the soule in the holy and orderly vse of it; in the abuse will euer proue as hurtfull on the contrary side. Wherefore let no man scoffe at a dutie plainly commanded by God, but know, that thou hast no interest to touch thine owne wife, or thine owne husband, till thou haue done thine homage to God in prayer, and returned to him the tribute of thanks for this benefit, which toucheth thee so nearely, as the hope of posteritie: and him, as the encrease of his Kingdome. And if you will bee Christians, bee so in good earnest, and vse all things Christianly and sanctifiedly, and learne to know the force and fruite of prayer, euen in all things. And so much for the first rule of due beneuolence, it must be sanctified, without which, propagation and chastitie, the two chiefe ends thereof, will either not be attained at all, or not with comfort.

2. *Temperate.*

It must further be temperate, I meane, sparing. Men and women are reasonable creatures, and therefore must remember, that God hath ordained matrimony, not for pleasures sake chiefly, but for the encrease of mankind, and not to enkindle lustfull desires, but to quench them. We must, I confesse, take great heede of laying snares vpon mens consciences, in matters of this nature; and must be very careful not to bind them, where God himselfe hath not bound them. Now for the Scriptures, they doe not set to men any particular limits in this matter, but alone in generall, they commend vnto vs sobrietie and moderation, and acquaint vs with the true ends of matrimony. Now this is a certaine,

certaine, and an vniuerfall rule, that the quantitie of euery thing, must (as neare as we can) be fitted to the end. Health, and strength, and comfort are the ends of food, therefore so much must be eaten (and no more) as will serue to the procuring of health, and strength, and comfort. Warmth and comlineesse be the ends of attire; therefore such, and so much must bee vsed, as will serue for warmth and comlineesse. The same rule must be considered of, and applied to the present purpose of matrimonie. The married must not prouoke desires for pleasures sake, but allay desires, when they prouoke themselves. They must not striue by words and gestures, to enflame their passions, when were it not for such inforcements, they would bee coole enough. But when such passions are of themselves moued, then must they take the benefit of their estate to assuage them, that for want of iust satisfaction, they may not be troublesome to them in the duties of religion, and of their callings. In a word, marriage must bee vsed as seldome and sparingly, as may stand with the neede of the persons married: for excesse this way doth weaken the body, and shorten life: but a sparing enioyment would helpe the health, and preserue the body from diuers diseases in some constitutions. Excesssiuenesse inflameth lust, and disposeth the persons so offending to adultery. Moderation kills lust, and is a great furtherance to puritie. Excesssiuenesse breeds satiety, and makes them each weary of other, desirous of strangers; moderation indeareth them each to other, and breeds contentment in themselves. Ex-

cessiueneſſe disables them, without much vnquietneſſe, to endure ſeparation vpon iuſt cauſes; moderation makes it eaſie to abſtaine when neede requireth. To conclude, exceſſiueneſſe hinders procreation; but moderateneſſe is an helpe to fruitfullneſſe. Wherefore the former generall rule muſt be carefully obſerued, and the married muſt no oftner come together, than for the extinguiſhing of this paſſion ingrafted in the body, when it would otherwiſe become troubleſome to them in their callings. If the fancy, and imagination, and corruption, prouoke deſires, the body not needing, nor inforcing them; not marriage, but praier & humiliation muſt heale this diſeaſe: but when the motions ariſe from the bodily temper or fullneſſe, the marriage bed was ordained for a remedie againſt ſinne, and to that end muſt be enjoyed. To incite themſelues by mutuall dalliances for pleaſure ſake, and awake the ſleeping paſſions, which nature had laid to reſt, this is a fault, euen betwixt yokefellows, vnleſſe it fall out, that the ones neceſſitie require the other to pay the debt of due beneuolence: for this is to be intemperate in Gods ordinance, as thoſe that make themſelues thirſty by eating ſalt meates. But to ſatiſſie the naturall deſires, when vnprouoked, they tend to vnruleſſe, this is a duty betwixt yoke-fellows, and this is the temperate enjoyment of Gods ordinance, as for a man to drinke, when labour or other occaſion hath made him thirſtie. Now the ſanctified uſe of marriage, will alſo procure it to be temperate; but they ſeldome faile to exceed their bounds, that regard not
to

to make their societie holy by prayer and thanksgiving, as was said in the former direction. But this societie must haue a third rule, requiring a third propertie thereof: it must be seasonable, with a due distinguishing of the times of separation, from the times allowed for that purpose. When it is with women after the manner of women, in their vsuall naturall courses; then must they not take the same liberty, that at other times. Yea, if vpon extraordinary occasions of weakenesse or child-birth those courses continue a long season (as it is recorded of a woman that had an issue of bloud for diuers yeeres), they are for that season debarred their mutuall beneuolence in this kind. These be seasons when God and nature seioyne the man and wife in this respect. For women being made more for fruitfulness, were to be more moylt and cold of constitution than the man: hence their naturall heat not seruing to turne their whole nourishment into their owne substance, yeeldeth some ouer-plus for the nourishing and cherishing of their fruite within them. And this ouer-plus of nourishment must needs find (if they enioy their health) at seasonable times, its seasonable euacuations ordinary every moneth, for the space of foure, fiue or sixe, or seuen dayes, more or fewer, according to the diuers constitutions of the parties, or extraordinarily at extraordinary times, specially in the case of lying in after child-birth, continuing for foure, fiue, sixe, or seuen weekes, and in some longer, as their constitutions also are different. Now in any of these times, and vpon any of these

3. Seasonable.

Math. 9. 10.

Ezek 13 10.

Deut. 18, 19, 24.

occasions, it is simply forbidden to the husband, to conuerse with his owne wife in this kind. This is plaine in the Law, *Leuit. 15. 19. 25.* also *Chap. 18. 19. Chap. 20. 18.* of all which places it is needefull, that married people should take due notice. This is one of the sinnes also condemned by the Prophet *Ezekiel; In thee (saith he) they haue vexed a woman, that was set a part for pollution.* It is also one of those faults, for which the Canaanites did suffer that fearefull destruction from Gods hand, because amongst other things that God detesteth, they did not containe themselues from women in these seasons. Indeepe when nature bestowes her selfe, in the necessary vnburthening her selfe of superfluities, there can be no due season for actions tending to a quite contrary purpose. And the Lord in making this constitution, doth seeme to haue aimed at the good of posteritie chiefly: for if it should fall out, that vpon such vnseasonable conuersation, any issue should follow, needs must the child inherit most miserable diseases and vnhealthfulnesse; and God would not that any mans desires should be so vnbridled, as to seeke posteritie then, when he must needs make them vnhappy in the very first instant of their being. Wherefore also it must needs be the duty of women, to make knowne their estates vnto their husbands in this case, for that is a most vntimely and wicked shamefastnesse, that makes a ready way to the committing of sinne against God, and polluting of their marriage bed. Indeed it is most times found, that women (I know not vpon what ground; for the more truly the natural

turall cause of this matter is knowne, the lesse can it possibly turne to their disparagement) are much displeased with the laying open of these points; and there want not men also, that partake with them in this fond, and verily (to speake of it as it is) impious and sinfull shamefastnesse. For what? shall we dare to thinke it vnfit plainely to discover that, which God himselfe in his Scriptures doth plainely discover? An immodest modesty must that needes bee esteemed, which would cast the blame of immodesty vpon the pen of the holy Ghost: and doubtlesse, either God for writing is immodest, or the Minister is not immodest for speaking these things plainely. This fault was by God condemned to the punishment of death, Leuit. 20. 18. Can the Minister then be faithful, if vpon necessary occasions, he declare not the fault with such plainenesse, that all may know it, and auoide it. Beare then with necessary opennesse, and beare with Gods Messenger doing Gods message as perspicuously, as God hath reuealed it in his Word. And for women, seeing it is their glory to be fruitfull, let them not bee offended, that one naturall cause of their fruitfulness is made manifest. To say that they may be wished to reade these things at home out of the Scriptures, is to say nothing to the purpose: for what if they cannot reade? or what if they will not? or what if reading, they bee of so thicke capacities, that they cannot vnderstand? Shall the Minister haue so discharged his office of giuing men warning that they sinne not, by saying, they may reade it? But if any will (for all that

that can be said) take offence at this most necessarie and faithfull opennesse (for obscene speech or matter here is none), they shal rather argue themselves guiltie of the sinne they would not haue knowne, or willing to continue committing the offence, they would not haue discovered, than proue it any way euill to teach that plainely, which God hath plainely reuealed to bee knowne of all men, because there is scarce any aliue, whose conscience it may not concerne sooner or later to know it. In fine, this wee must needs say, our duty is to speake the whole truth, yours to heare it willingly; and if you cannot bring your hearts vnto it, yet must wee make you heare it whether you will or no. None offence of men must make vs conceale, what the Lord of heauen would haue reuealed.

4. *Willing.*

But a fourth direction must be giuen to the married in this point; Chearefulnesse and Willingnesse must euermore accompany their meetings: neither must they denie themselves each to other in conuenient times, nor yet yeeld themselves with grudging and frowardnesse, but readily, and with all demonstrations of heartie affection. The Scripture testifieth so much plainely, when it intitleth this duty by the name of good-will, and good-will that is owing, as was said before. Now no man can call that good-will, which is churlishly, and discontentedly granted; and it is doubtlesse a part of great vniustice, to pay debts with grudgings and delays. This would alienate the heart of the yoke-fellow, and worke in him or her a suspicion of estrangement of affection in the other party. Yea, this

this ouerturneth quite and cleane the maine purpose of marriage, and causeth that man and wife become burdens and vexations each to other in stead of comforts. But the willingnesse of their familiaritie, doth serue much to nourish, and continue their naturall affection of loue, and by helping them to attaine by each others meanes, the true and proper ends, and iust contents of matrimony, doth make them dearer and dearer each to others soules. Remember then that thou art not thine owne, but thine husbands; and a man may doubtlesse challenge his owne, as his occasions require, and it must be readily granted vnto him. Let the husband also remember, that he hath giuen away the power of himselfe in this case to his wife, and therefore also her interest to him is the same, that his to her, and must needs bind him to the same dutie. So haue you heard, by what rules your liuing in marriage must be rectified.

Now if it shall fall out, that either of the married persons shall frowardly and peruersely withdraw themselues from this matrimoniall societie (which fault is termed desertion), the person thus offending, hath so farre violated the couenant of marriage, that (the thing being found incurable through the wilfulnesse of the offender, after all good care vsed of the yoke-fellow to reforme it), the bond of matrimony is dissolued, and the other party so truly and totally loosed from it, that (after an orderly proceeding with the Church and Magistrate in that behalfe) it shall be no sinne for him or her to make a new contract with another person.

Contrary to due beneuolence is desertion, which undoeth the band of matrimonie.

1. Cor. 7. 5.

1. Cor. 7. 15.

son. And of this liberty there is very great reason: first, because this separation is an vster frustrating of the proper ends and purposes of matrimony. And seeing the breaker off, of this society, doth sinfully, wilfully, presumptuously, euen annihilate the couenant formerly made, by vsurping a liberty no way due, and by taking away himselfe without right from her, that had right in him; it cannot but follow, that hee may lawfully bee accounted as no yoke-fellow, that hath wittingly and wilfully made himselfe none. Secondly, such vnfaithfull desertion is almost neuer separated from adulterie, as the Apostle intimateth, saying, *lest Satan tempt you for your incontinencie.* They doe almost inauoydeably cast themselues vpon whoredome, who doe so lewdly cast off marriage, when they might auoide it. And the Word of God hath left (me thinkes) a cleare direction for the conscience in this case; *If the vnbeleueer depart (saith Paul), let him depart, a brother or sister is not in bondage in such cases.* The Apostles meaning is not in these words, to permit the vnbeleuers separation as lawfull, but to cast the blame of the separation vpon him alone, and to free the beleueer from the bond, by which hee or shee were formerly tied: as if he had said in more words; If the infidell will be gone, let him, trouble not your selues about it (if to any of you it shall fall out to be so forsaken), the sinne lyes wholly and onely vpon the soule of him, that wilfully maketh the breach: as for the party beleeuing, let him know, that his conscience is freed (when cases of this nature shall occurre) from that couenant, which (was formerly made

made indeed, but being first broken by anothers wickednesse) can no longer rye or bind the beleuer, that did not breake it. We may not denie, that our Sauour forbids a man to put away his wife, and marry another, vnlesse in case of adultery: but we cannot see, that our Sauours speeches are any way contrary to this liberty, which we grant to the forsaken party: for to put away ones wife, and marrie another, is a thing farre different from the taking of another wife, when his wife doth causelessly put him away. The former Christ condemnes, the latter *Paul* allowes without any kind of contradiction each to other: for wel may these two things stand together, It is vnlawfull for any to forsake a yoke-fellow, and marry another, but for the cause of fornication: and yet it is lawfull for any being causelessly or wrongfully forsaken, or put away by the yoke-fellow, to marry another. Wherefore if any yokefellowes shal wittingly and wilfully withdraw themselves, from their husbands or wiues, and shall refuse vpon good and iust perswasions, and other meanes vsed to returne againe to the bond, wherein they had once bound themselves, or shall in such manner depart, that there is no possibilitie of vsing such meanes to recall them, because they are so gone, as the other person cannot tell where, nor how to find them, I cannot see, but that the Apostle hath yeelded a freedome to the partie wronged, from the bond of matrimony. Onely let this bee diligently remembred, that in things of this nature, a iust and orderly course must be taken by the person wronged. Euery one may not law-

fully carue for himselfe, but must seeke direction, and craue helpe from the Church and Magistrate, whose duty binds them to prouide remedie for such inconueniences. Wherefore let it neuer enter into the thought of any man or woman to forsake or runne away from each other: let them not dare on any discontentment, to breake asunder the knot which God had tied betwixt them, and to separate those things, which God and man by Gods allowance had inseparably conioyned. And hitherto you haue heard of the chiefe and principall duties of the married, which are well called chiefe, and must chiefly be regarded, because without them, their marriage ceaseth to haue its ancient force and being.

CHAP. III.

Intreating of the loue of married people.



Here are also besides these, certaine other duties of an inferiour nature, which serue to make the liues of married people comfortable: and those (though they be not so essentiall to marriage as the former, are yet of so necessary obseruation, that without them, matrimony shall be nothing else, but the mother of bootles and vnseasonable repentance. These are likewise of two sorts, some common to both, some proper to each of them. The common are also of two kinds, some in regard

The lesse principall duties of two sorts, common and proper.

regard of themselves, some in regard of their families. Now it must be knowne, that the couenant of matrimony doth bind those that enter vpon it vnto all these duties as well as to the former, but not with the same straightnes, & vnder the same forfeiture as it were. Failing in them, doth breake Gods commandement very much: but it doth not breake the bond of matrimony: It forfeiteth their mutual peace, comfort and happines; it doth not forfeit their mutual right and power ouer each others bodies. Indeed such is the impatiency of mans nature, and so vnwilling is he to beare the crosses, where-with the Lord shall exercise him, that soone will he conceite to himselfe a liberty, where God giues him none at all. Most men and women are apt to thinke, that they haue due cause, not to endure the burden of liuing in matrimony with such yoke-fellowes, as haue no care to performe the duties that shall be named. But it is a very dangerous thing for vs to account our selues freed from our duty, by that which doth not indeed free vs. We must therefore crosse the desires of our owne harts, and know that we are still bound to our yoke-fellowes for all their hard and vnreasonable vsage in other things, so long as in the maine matters wee bee not wronged. Thou art no whit lesse bound to continue an husband or wife, because thy yokefellow is vtterly carelesse of such duties as shall be named. Arme thy selfe therefore with patience to beare the want of them, and take knowledge of them, not to make thy selfe falsely conceited of liberty, because thou dost not find the, but to make thy self careful of do-

*Common duties
of two sorts, in
regard of
first, themselves;
secondly, their
families.*

*Failing in lesse
principall duties,
alloweth not a
departure one
from another.*

*Whatsoever the
rules of charity
and Christianity
require of all
men each to o-
ther, that is
much more re-
quired of man
and wife each
to other.*

*In all common
duties, the hus-
band must be
most plentifull.*

ing that which pertaineth to thee, though thy care that way bee slenderly requited. But now let us addresse our selues, to lay open the speciall points of duty, which we haue begun to speake of. And in generall for the common duties, let this be deliuered as a neuer failing rule, that whatsoever thing the common bonds of humanity and Christianity, doe tie euery man to performe vnto another, that the married persons are bound to performe each to other, in a farre higher degree and larger measure: for the nearer band of matrimony is so farre from weakning, that it rather addes force and strength to the more generall bonds of humanitie and of religion. So that looke what the Law of loue and piety doth command thee to performe to any person, as a man or as a Christian, that it binds thee to performe vnto thy yoke-fellow much more plentifully and diligently. And yet this also must bee duly marked, that in these mutuall duties, the husband is bound to be more abundant and carefull, because his place is more excellent. They are not therefore to bee reckoned as common duties, because an equall measure is required of both: but because both must haue some of all, and the husband most of all; for more of euery grace must needs be required of the man that is the stronger, than of the woman, that is the weaker vessell; seeing all aduancement in place doth carry with it a bond to more vertue, than that which is called for of the, which are set in a lower roome. Courage is needfull in Captaine & Soldiours, but in the Captaine a greater height of courage, because it is his businesse

businessse to be a leader of others. Skill is necessarie in Master and man, but in the Master more skill, because it pertaines to him to teach and direct his seruants: so in all good things the husband should excell more, because his place is higher and more excellent. But let vs proceede to a more particular describing of these common duties: they doe looke in part to themselves, as I said aboue, in part vnto their families. That that they do ioyntly owe to themselves, comes all to two heads; loue, and the chiefe effects of loue. For loue first, their hearts must be vnited as well as their bodies, else their vni- on will proue more troublesome than can be imagined. Loue is the life and soule of marriage, without which it differs as much from it selfe, as a rotten apple from a sound, and as a carcasse from a li- uing body: yea verily it is a most miserable and vn- comfortable societie, and no better than a very li- uing death. This makes all things easie: the want of it maketh all things hard. Where loue is abun- dant it makes a supply of all other wants: where that is defectiue, it breeds a like defectiuenesse of all other duties. Loue seasons and sweetens all e- states; loue breaketh and composeth all controuer- sies; loue ouer-ruleth all passions; it squareth all actions; it is in a word the King of the heart, which in whom it preuaileth, to them is marriage it selfe indeed, *viz.* a pleasing combination of two per- sons into one home, one purse, one heart, and one flesh. But to praise loue, or proue it needfull, were a needlesse labour. The voyce of the world speaks for it, and accounts that match much more mise-
rable

*Common duties
respecting them-
selves are two;
loue, and the ef-
fects of loue.*

*The properties
of marriage loue:*

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*It must be spi-
rituall in its
ground and wor-
king.*

rable than death it selfe, in which loue is not vsed as the match-maker, yea, and the match-keeper to. I will therefore apply my speech vnto two things necessary to be knowne about this point of loue: First, to shew what properties this loue must haue; next, to shew by what meanes it may be attained. Now the loue of man and wife must haue these two properties with, and aboue many other: first, it must be spirituall; secondly, matrimoniall. It must be spirituall in its ground, and in its working. Loue must be built chiefly and principally vpon the will and commandement of God, the onely sure and stedfast foundation of it. The God of Heauen, the maker of affections, must also be their commander: from whom wee haue receiued the power of louing, from him we must also receiue directions, for the right vsing of that power. A Christian man must loue his wife not onely or principally, because she is beautifull, witty, huswifelie, dutifull, louing, and euery way well conditioned: but chiefly, because the Lord of heauen and earth, to whom al hearts should stoope, and all affections yeeld, hath said, Husbands loue your wiues. The wife also must loue her husband, not onely or chiefly because hee is a proper man, of good meanes, and of good parentage, kind to her, of good courage, and of good carriage in euery respect; but because hee is her husband, and God the Soueraigne of all soules hath told women, that they ought to be louers of their husbands. Not the face, fauour, portion, proportion, beauty, dowry, nobilitie, gifts or good parts of the married, must be the principall

principall causes of their louing each other, but the good wil and pleasure of God, that hath plainly manifested his pleasure in this matter. That affection which is grounded vpon this sure and stable foundation, will it selfe be lasting and durable, as is the cause that procures it: for the commandement of God in this matter, can neuer receiue an alteration: but that affection that standeth vpon other sandy considerations, will be fickle and momentany, and subiect to changing euery houre: for how can the building stand fast, if the foundation be rotten and slippery? either some storme of contention will ouerthrow that ill-grounded naturall loue; or of it owne accord it will fall downe through age; or else it will degenerate into iealousie, the deuouring Canker-worme and Caterpillar, that eates vp the heart of the married persons, and consumes or marres the sweete fruite of matrimony: but he that loues his wife, because shee is his wife, and Gods pleasure is, that such a person should be loued, whom himselfe hath vnited in so neare a contract, shal so long continue to loue her, what euer she proue in other respects, as shee continues to be his wife, seeing the commandement of God is giuen with none other limitation. We find not in Scripture that precept, Husbands loue your wiues, and wiues your husbands, limited with any such condition as this, if they be thrifty, if they be discrete, if they be patient, or the like, but simply and absolutely if they be your owne, loue them. So the loue that lookes vpon God, rests vpon his will, yeeldes to his authoritie, and resolues to obey him,

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cannot

cannot change it selfe, because the cause thereof is vchangeable. If thou loue thy wife for that shee is faire, well spoken, courteous, of good feature, brought much, and is huswifely, this is well : but what will become of thy loue, if all these faile ? as all may, and the most must faile. Thou louest thine husband, because he is an handsome man ; hath an actiue and able body, is of good wit, and of good behauiour, kind, louing, of faire conditions, and vseth thee well : but where shall we find thy loue, if these things should alter ? as all earthly things may alter ? you see then how there is no firmitude in that loue, which is procured onely by these motiues. But if thou loue thy wife or husband, because God hath so bidden thee, the maker of all things hath enioyned it, the Lord and Master of the heart, who alone hath right to command the very affections, doth so appoint thee ; then shalt thou find thy loue constant and perpetual, as Gods will alters not, but his Law continues for euer the same.

Now the knowledge of this propertie of loue, that it must be spirituall, built vpon the rocke of Gods commandement, doth meete with all objections, which many perhaps will make against it in their owne cases : For who (saith some husband) can loue such a wife ? and what wife can affect such an husband (saith some woman) ? I answere you both : That husband that hath learnt to giue Gods Word a soueraigntie in his heart, that hath made reason rectified by Scripiures, the guide and leader of his affections, that hath subdued

dued his passions to his iudgement, and his iudgement to his God, and hath learnt it to thinke it reason for the creature, to follow the Creators will in all things, seeme they otherwise neuer so much against reason: in a word; that man that hath his affections spirituall, can bestow them euen on such a wife; and so shall that woman also that hath attained such spiritualnesse of loue, find it not impossible to continue her loue to such an husband.

Now as the ground of the married which couples loue, must bee spirituall, so must also the working thereof. It must bring forth spirituall effects, seeking the spirituall good of the soule of the party loued, by doing all such things with all readines, whereby that good (the best of all goods) may bee attained. Their affections must prouoke them, to endeauour after the eternall welfare each of other; and to labour both, that they may both with more ease and assurance attaine euerlasting saluation: for that loue which hath none higher aime than present wealth, ease, peace and happinesse, deserueth no better name, than a naturall and a carnall loue. And surelie those that loue each other, because God bids them, will likewise loue each other in such sort as God bids them, euen with such a loue, as will make them carefull of each others soules, and the good thereof, for that endlesse eternitie which is to come hereafter, as well as of their bodies, and estates for that little minute of time, which they haue to runne thorow in this present world. Loue

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cannot

cannot bee separated from an earnest desire of the good of the partie loued; and therefore spirituall loue must bee desirous of the spirituall good. Wherein alassee how exceedingly faileth the loue of the most married people? yea, of the most that make some shewes of more than common goodnesse? many husbands and wiues haue the bodies of their yoke-fellowes so deare vnto them, that they cannot endure to thinke of their disgrace, pouerty, sicknesse, death: but what becommeth of their soules, whether they bee sanctified or vn sanctified, in the dominion of grace or of sinne, in state of saluation or damnation, going to heauen or to hell; these be in the number of those things, wherewith they are little moued. These loue like Heathens, not like Christians, and the Lord is not well pleased, that those which call him Father, should be warmed alone with such carnall affection. And now, let all of vs that take vpon vs the honourable name of Christians, be giuen to vnderstand, that our affections ought to bee of a more diuine and heavenly nature, than those that may be found amongst Pagans and Infidels. Are we bound to marry in the Lord, and shall not our marriage be seasoned with loue in the Lord? Thou art so abundantly kind to thy wife or husband, and he or she is so neare to thy soule, that thou dost earnestly desire to affoord as much comfort vnto him or her, as possibly may be, and it goes to thine hart to thinke, that any thing should bee wanting for their good. It is well. But so might a Pagan, an Inhabitant of Rome or Athence doe; so may a Turke.

Turke, or a man or woman of China doe, as well as thy selfe. If the good thou meanest consist alone in being healthy and rich, in liuing at peace and at hearts ease, and enjoying all the benefits of nature that thou canst helpe them too. But dost thou often wish the sanctification and saluation of thy yoke-fellow? Dost thou desire to make thine yoke-fellow, a fellow-heire of Christs Kingdome? Dost thou seeke to helpe thine yoke-fellow to heauen and heavenly benefits, as well as to these earthly? if so, this is to loue spiritually. This loue becomes a Christian husband, and a Christian wife: If other-wise, thy loue is to be discommended, not because it is not good so to loue, but not good enough for a Christian, that is commanded to haue a more holy and heavenly disposition, than that, that may be found amongst those that know not Christ. Be not therefore carnal in your loues walking as men, but spiritual, as becommeth the sonnes and daughters of God.

And take notice yet further, that your loues must be matrimoniall as well as spiritual. Spiritualnes of loue, is a common property to that loue that is due to all men; wee must therefore find out something in the loue of yoke-fellowes, that may be peculiar to it, and serue to distinguish it from all other loues: for a man must loue his parents, his brethren, his neighbours, strangers, yea and his vtter enemies, and loue them also, because God bids him, and loue their soules as well as their bodies. But the loue of husband and wife to each other, should differ from all other loues in two respects

1. It must be matrimoniall in two regards,

1. In quantitie,
man and wife
must loue each
other about all
other persons.

Gen. 2. 23. 24.

Ephes. 5. 33.

in regard of which I call it matrimonial. First in the quantity of it: secondly in the effect. For the first, a man must loue his wife aboue all the creatures in the world besides: so must the woman her husband: next to the liuing God, and our Lord Iesus Christ, the wife is to haue the highest roome in the husbands heart, and she in his. No neighbour, no kinsman, no friend, no parent, no child should be so neare and deare vnto the husband as his wife, nor to her as her husband. Did not *Elkanah* say to *Hanna*, *Am not I better to thee than ten sons?* surely the he ought to be loued better. Our first father in innocency knew the worth of euery thing at first sight, & vnderstood so soone as he saw and considered it, what measure of loue was due vnto it: no sooner had God brought *Euah* his wife vnto him, but he breakes forth into speeches, discouering the same largenes of affectiō which we require of the married; *This is (saith he) flesh of my flesh, and bone of my bone, and therefore shall a man leaue his father and mother, and shall cleaue to his wife.* Their loues you see must exceed that of children to parents, and therefore it must know no superiour affection but that, that is due to the God of heauen. So much loue doth one yoke-fellow owe to the other, as either of them owes vnto him or her self in a manner. They be one body, and must loue each other, as each others self, not alone in that common respect wherein euery Christian is bound to loue euery neighbor as himself, but in this special respect we now speake of, because of the special nearenesse that is betwixt the: for wherefoeuer the Lord hath knit persons together by a nearer band, there hee doth

doth also require of them an higher degree of affection, and man & wife are tied together in the closest of all vnions; wherefore their mutuall affections must be most plentiful, large and abundant: which if it be not, neuer will it serue the tume to beare the out in the other duties of matrimony. A man and woman must doe more, and suffer more each for other, than for any other in all the world; they must beare with more faults each in other, than in any other, and be ready to take more paines each for other, seeing all estates are common betwixt them. Wherefore they must loue each other more; for more of euery vertue is required to be in euery one, by how much more large effects of it are required. And verily herein would the happines of marriage consist, if men & women did thus plentifully affect each other: for no man would be much discontented in want of things lesse loued, if he might enioy the things he loued most of all; & because man and wife should be happy each in other, whatsoeuer afflictions they might meet with; therefore hath God appointed the to abound so much in loue each to other: & therefore the mutual affectiō of Christ and his Church, is vsed to expresse the nature of this nuptial loue, that we might know it to be such as should come as neare to the largenes of that loue, as may be possible: but it must also for effect be of a binding and tying nature, it must so knit them to theselues, that they may receiue full satisfaction in themselves, as *Salomō* saith, *let her breasts satisfie thee*. Their hearts must be so fixed in the good liking of each others persons, that they must account theselues, the only fit

2. For effect,
marriage-loue
must tie man
and wife each to
other (in that respect of marriage)
onely and
without desiring
of others.

fit and good match, that may be found vnder the Sunne for each other. The loue of the married must be a singular loue, causing a man to account his wife the onely woman in the world, and not so much as to yeeld to the least inclination of hauing another, and so the wiues towards him. Their persons should be to each other the most pretious of all persons, and so loue must limit lust, and keepe desire within compasse. If any man thinke this impossible, vnlesse that euery man and woman might find in their owne yoke-fellowes, as good conditions and amiable qualities as are to bee found in others. I answere, that the point formerly deliuered about the spiritualnesse of affections, will satisfie this obiection: for not the good qualities of either, but the good pleasure of God, is to be the ground of their mutuall dearenesse. Good conditions helpe indeed to make this duty more easie, but it is such as must vpon other motiues be performed, though the allurements of good conditions be away. And againe I answere, that as a man which seeth more wit and beauty, and other good parts, in his neighbours sonne or daughter than his owne; yea, whose owne child is deformed, crooked and dull witted, yea also shrewd, vntowardly, rebellious, when his neighbours child is not alone comely, straight-bodied, quick-witted, but also meeke, gentle, loyall, dutifull and obsequious, doth yet loue the person of his owne ill qualified child, aboue the person of his neighbours well-qualified, though he loueth the good qualities of a stranger, more than the bad qualities of his owne child: euen
so

euen so should it be betwixt husband and wife. A man may lawfully thinke another woman, a better woman, and more vertuous than his owne wife: but not loue the person of another more vertuous woman, aboue the person of his owne lesse vertuous; and so likewise may I say of the wife towards the husband. Liking of the person is not so inseparably knit to good conditions, but that the former may be without the latter: no man would change his owne sonne for another mans, though hee could bee glad the sonnes had changed qualities: so though the married doe see cause more to commend the behauiour and carriage of others, than their owne yoke-fellow, yet their hearts must be settled in the esteeming of each others persons aboue all, so that there may not bee admitted the least desire of changing. And this is now matrimoniall loue, when for degree it is most strong and feruent, withall inclining them to a settling of their hearts vpon each others persons, wholly and only, and aboue all in the world besides, which wee see that few husbands and wiues do so much as labour to performe. The most are still vpbraiding each other, with what matches they might haue had in former times, and many in their hearts could almost preferre any other before their owne: these may dissemble and smile in the faces each of other, but doubtlesse they cannot be said to loue each other with a nuptiall loue. Marriage loue admits of none equall in affection, but placeth the yoke-fellow next of all to the soule of the party in whom it is. Marriage loue will not brooke the stragling
G desire

desire of change, but links the hearts of the married so close together, that they are onely deare to each other, in this respect of marriage. O how farre are most from louing their yoke-fellowes as they ought, which yet haue heretofore pleased themselves this way, and thought themselves to haue loued each other as well as need to be. But now you may see, how much the most deceive themselves, and how farre short they are of perfection in those duties, wherein they doe account themselves most perfect. But wee must goe forward to the second point wee intended, and (hauiug shewed of what qualitie that loue is, which wee require of the married) must shew them the meanes of attaining such a loue.

CHAP. IIII.

Shewing the meanes of attaining loue.

*The meanes of
attaining loue.*

1. *Naturall.
Cohabitation.*

1. *Pet. 3. 7.*



Nd if any man finding a want of such loue, desire to know how he may get and encrease it, let him vnderstand, that loue will become such (as hath been spoken) if some naturall meanes be vsed to confirme it, and some spirituall. The naturall meanes is cohabitation: let them haue one house, one table, one chamber, one bed, so shall they with most ease haue also one heart and one soule. *Peter* is in this point expresse; *Let the husband dwell with his wife*: and therefore the wife also with the husband. Nearenesse of conuersation helpeth

helpeth to procure nearenesse of affection: Why doe we loue those of our owne family more than others, and those of our owne towne, and of our owne streete vsually (vnlesse quarrels fall out) more than those that are further remoued in habitation? but because we haue more occasions of familiar conuersing with them. This was the cause that the Lord ordained in the Law, that no Israelite should be drawne from home the first yeere after his marriage, vpon occasion of publike seruices in warre, but should for that space at least abide at home, and liue chearefully with his new married wife, that so long a time of nearenesse and familiarity might make their loues for euer after firme and indissoluble. How ill then doe they provide for themselves, that must dwell asunder, farre asunder, yee asunder, and haue two houses, two tables, two beds for one couple, that should bee but one body. It is marked and wondred at, that great personages doe very often disagree in marriage: But why should it bee wondred at? superfluitie of wealth hath brought them to such a kind of wanton pride, that they cannot bee satisfied with any thing that is not odde and singular, and different from other sorts of men. Wherefore out of complement, and for state and pompes sake, they accustom to diuide themselves often in houses and table, commonly in chamber and bed. Doth not this their separation giue the diuell great advantage against them? shall it not be easie for him to sunder their affections by degrees, that so sunder their bodies? But whatsoeuer man and woman

would encrease in all vertuous affection, let them bid adew to all these fond complements; let one house and one bed hold them constantly; let them be as much in each others presence, as busineses of their callings will permit; let them often talke together, and be sorry together, and be merry together, and communicate their ioyes and griefes each with other; and this will surely knit them, if any thing will. And let them neuer suffer any iarre to worke so dangerously vpon their affections, as to make them so much as for one night, in a forward or sullen angrinesse, to part beds for any occasion of dislike: for why should the Sunne goe downe vpon their wrath? and why should not their anger be cast out afore they sleep? and why should not they lie downe in peace each with other, as well as with God? Thinke you it possible for an husband or wife to keepe peace with God, whom they see not, if they cannot for his sake keep it with their yoke-fellowes, whom they see continually? Nourish loue therefore by a continuall streame of familiar conuersation, and absent not thy self from thine owne home, where thy yokefellow is, for any vaine occasions and vnecessary purposes of pleasure and vanitie abroad. Seeke not occasions of long and vnecessary absence through a negligent and slight respect of thy yokefellow, and let no dislike or iniury euer so much alienate thee, as thou shouldest in a snuffe of discontentment part houses and be gone. Breede not strangenesse (an enemy to loue) there, where there ought to be most loue. Make not those iarres open, that might be secret, and

and prepare not your selues for vtter desertions, by these pettish and angry separations: but seeing sociablenesse and familiar conuersation, are the best helps that nature affordeth for the combining of hearts; let not any falling out or contention bee cast on (like cold water) to quench the loue that should alwaies burne within you. Aboueall, let neuer any husband or wife giue way to that fond conceit; I haue such an one, as no man or woman in the world could endure to dwell with. The Apostle saith, that if the vnbeleuing husband would abide with the beleuing wife, then she should not depart from him. It cannot be thought, that any thing should make cohabitation more tedious, than difference of faith, yet this makes it not lawfull for them to part houses, how much lesse may things of smaller moment? Nay rather euery one must labour with his soule, and say, I must loue this my yoke-fellow with an ardent loue, or else I cannot but be damned: for how can any man expect saluation from God, if hee continue to crosse his plainest commandements? amongst which this is one, as plaine as may bee. If I cannot loue mine husband or wife, how shall I doe mine enemy? and yet none is capable of heauen, till he can loue his enemy, and blesse those that curse him. It is therefore of necessitie to saluation, that one loue his yoke-fellow; and it is impossible to maintaine loue, if through discontentment they part dwellings: wherefore bee thou resolute to beare with all weakenesses, and vndergoe all difficulties, to liue where God bids thee liue. Hee is a saint-

1. Cor. 7. 13.

hearted souldier, that will quit the quarter appointed him by the Generall, because he meetes with stout enemies there : nay, a good souldier must make good his ground, though he leaue his bodie dead in the place. This is my place say thou, here God hath set me, here I will be, this ground I will make good, though I endure tempests, stormes, railings, blowes, wounds, and death it selfe. This is a right obedient resolution, and such a souldier shall not misse his commendation and reward. If thine husband be not an whoremaster, or wife an harlot, you must liue in the same home and habitation, nothing else can dispeuce with this dutie, because there cannot be matrimoniall loue without this duty. And if there haue been any diuision for other occasions of dislike, they should quickly be compounded, and each of them should be content to hearken to motions of reconciliation; yea, they should each affect to be found the most forward in beginning the offers of peace. The husband should haue more wisdom, more patience, more command ouer his passions than the wife, and therefore he should count it his honour to shew more of all these, by speaking the first word of peace, and beginning such a treaty as may compound their discords, finish their iarres, reunite their hearts, and restore them to their former vnion of societie. *Sampson* in a passion flung from his wife, vpon occasion of playing the blab, and discouring his riddle, which by whining and importunitie shee had wrested from him : but afterwards he bethought himselfe better when the passion

*Iudg. 14 19.
& 15. 1.*

tion was ouer, and said, that hee would goe and make merry with her with a kid, and knit vp all againe. Yea, the Leuit spoken of in the latter end of the booke of Iudges, though his wife departed from him to her fathers house (as it may seeme without any cause of his part giuen, for the holy Ghost doth accuse him of none, and charitie must make vs not to suspect him, where the Lord hath not discovered any), yet could he find in his heart to goe after her, and speake kindly to her, and seeke to bring her backe againe vnto his family. Sure it is no shame for any man to bee the first mouer in the matter of reconciliation: nay, he is alwaies the best natured, the most sanctified, and the most praise-worthy that can perswade himselfe to follow after peace, euen then when it seemeth to run from him. Wherefore to conclude this point, man and wife must cleaue to each other, they must come together in one, they must dwell together, that such neare society may endeare them each to other.

And besides this naturall meanes of procuring loue, they must take notice of two, more spirituall, which will indeed glew their soules together, and that also in a spirituall manner: the one of these is to take speciall notice of Gods gracious providence for good in their match. They must often put themselues in mind of that which our Sauour affirmeth, that God hath ioyned them together, and that also being his children, for their mutuall good and benefit. We know, that a meane gift is much respected for the giuers sake: If men and women obserue the providence of God, in fauour bringing

*2. Spirituall one
to take notice of
Gods good pro-
vidence in their
match.*

Math. 19. 6.

bringing them together, then shall they take each other as loue-tokens from God, and so shall bee made very deare each to other, though perhaps otherwise they be but of meane qualities. Hee that struieth to loue God aboue all, cannot but loue the courtest of his blessings for his sake. Yea, a good child will kisse the rod in the fathers hand. When *Adam* saw that God had brought *Eue* vnto him, he was soone in loue with her, and could quickly call her bone of his bone: wherefore doe thou resolve in thine heart, that God in great goodnesse (for crosses also to Gods people come in goodnesse) hath bestowed this husband or wife vpon me, and thou shalt not chuse but dearly affect thy yoke-fellow, though somewhat perhaps sullied with frowardnesse and ill conditions: for the dearenesse of the giuer, will counteruaile the defects of the gift. And if thy match bee false out somewhat crosse vnto thee, yet know that the Lord did aime at thy good, and will procure it by this crosse (causing, that though thy life here bee lesse pleasant, yet thy soule shall haue a large recompence, if thou accept it with patience and thankfulness), and then thine yoke-fellowes distempers may proue vnto thee matters of griefe, but shall not be able to alienate thine affections. But such as want wisdom to behold the hand of God coupling them, shall soone cease to loue, because their loues are not perfected, and strengthened with the loue of God, the onely strengthener and perfecter of all vertues.

But there is another meanes of cementing the
soules

*Another to ioyne
together in pri-
uate exercises of
religion.*

soules of the married, which will both helpe to the former, and being ioyned with it, make it infallibly effectuell, to make them truly louing; and that is to ioyne together often and constantly in the performance of exercises of pietie to God, chiefly in priuate and betwixt themselves. Let man and wife pray together, let them conferre with each other of their heavenly country, let them sing a Psalme together, and ioyne in such religious exercises; so shall their hearts bee knit together fast and firme to God first, and so to each other. Religion we know (as the word importeth) is of a very binding nature, and therefore Saint *Peter* would by no meanes, that the prayers of the married should be interrupted. He was a married man, and knew well (like enough by his owne experience) that these were the best meanes of confirmation to their loues. In these the bright beames of Gods image will shine forth, and shew themselves in each of them, and that is louely and alluring, and wil make them amiable each to other. These will nourish the spirit of holinesse in them, and that inkindles loue, where euer it commeth. These will increase their faith in God, and faith will worke by loue; in these they shall seele themselves to haue been spiritually profitable each to other: and to receiue a spirituall benefit, cannot but procure a spirituall affection. Here they shall perceiue themselves strangers of one country, seruants of one family, children of one parent, and members of one body, and this must needs encrease their good will to each other. Religion will knite the hearts of strangers fast

1. *Pet* 3. 7.

in one, causing them to bee for all their liues after, deare to each other, y^e for the space of one moneth, weeke, day, or almost houre, haue conuersed and ioyned together therein; how much more effectually wil it be, to fasten together their soules, that enjoy so many and so perpetuall bands besides? It is satiety that most times choketh the loue of the married, they grow weary each of other by long fruition each of other, and then they care not one for another: but if they doe season their naturall communion, with this spirituall communion in the seruices of God: the comfort & power of them will preuent all satiety, and make them grow in dearenesse each to other, by seeing cause to be daily more and more deare. Iarres and contentious falling out twixt man and wife, are the greatest hinderances of their loue: but the ioyning together in these exercises, will cause that they shall far more seldome iarre, and that their sudden iarres shall not fester and rankle, to breed hard conceits of each other, which would be the bane of loue. Prayer will preuent most discontentments, and compose all: for when they shall appeare together before God in prayer, in stead of blaming each other onely or chiefly (which is the euill humour of pride, that makes these sores to rankle) they shall each blame themselves, and take the greatest fault vpon themselves; which being once done, all contentions will cease, and all quarrels will come to an end, and receiue a peaceable conclusion. The sight of God in his ordinances will quell the pride of their hearts, and make either to see and feele the
great-

greatnesse of his or her owne sinnes, and then the faults of the yoke-fellow will seeme little, and the matter of strife will be quite cut off. Yea, if they come before the Lord in prayer, they shall bee so truly grieued and ashamed for their iarring and falling out, that it will make them far more watchfull ouer themselves, and farre more able to preuent the like occasions for the time to come. The land-flood of youthfull affections will quickly be dried vp, or consume it selfe: but those sweete and liuely fountaines of spirituall affection, which the ioyning together in holy exercises shal haue diged vp for them, will alwaies yeeld forth a quiet and constant streame of good-wil. Those waues indeed make most noise, but this spring doth best seruice; that hot and vehement ardor which sometimes goes before marriage, is more boysterous and stirring for the time: but this moderate and sober affection, that is gotten by seruing God together after, is ten times more viefull. The former without the latter, wil neuer make ones life happy and peaceable: but this without that will abundantly suffice, to a most chearefull and contentfull liuing in marriage. Fond hee or she may be that pray not among themselves, but louing they cannot bee. Wherefore I pray you all that are or shall be married, to marke diligently this direction, and not to faile in practising of it. What will it profit you to heare good directions from the mouth of Gods Ministers, if you turne the backe, and doe not follow them. Aboue all other directions follow this, if euer you will haue your marriage contentfull;

cal vpo the name of God together, peruse his scriptures together, sing a song of praise vnto him together, & talk together of his word and works. Loose not all the time you spend alone, either in worldly communication, or in vnquiet fault-finding, or in naturall merriment, or sporting each with other: but be carefull that some good time may be redeemed to those holy duties, which as they are in all other respects gamefull, so are doubtlesse worth all the time that they shall spend, for this very fruit of the growth of your loues which will follow from them. And verily there is none that hath any spark of godly wisdom within him, but shall bee enforced to confesse, if he consult with himselfe in good earnest, that the true cause of the either errors or defects of loue in the married, is the seldome coming together before the Lord, to doe their ioynt homage vnto him. Either they loue little, or loue carnally: and why is this? but because they are so carnall, that they pray but little each with other. But if you would maintaine loue against all breaches, and keepe it from all decayes, and make it alwaies ardent, alwaies fresh, alwaies liuely, and alwaies working: if you would make it religious, holy and godly, fauoring of pietie and the diuine nature; then remember, and follow this that hath been told you: for if holy duties knit not, and riuert not your hearts together, they will soone bee seuered. If pietie to God do not thus feede your loue, it shal be but feeble, or carnal, or both. But then may some man or woman say, Alas how shall I doe, that haue such an husband or wife, as neither can nor wil ioyne

ioyne with me in the seruices of God, but is rather an enemy to such duties, & to al that make any care of performing the. To such one I make this answer: Pray for that yoke-fellow, that will not pray with thee; intreat God so much more often in behalfe of thine husband or wife, by how much they are lesse able or willing to entreat for themselves: so shall God in goodnes turne their hearts to affect thee, at leastwise thy soule shall be warmed with heavenly loue to the: for it is impossible that any man or woman shuld chuse but loue that person much & earnestly, for whom they pray much & earnestly. And this also is very sure, though few perhaps will beleue it, that to loue ones yoke-fellow spiritually & seruently, though one be not so beloued againe, is a much more content to the soule, and comfort to the life, thā to be beloued of the, without so louing. Now then all you wedded persons that know the Lord and his seruice, beare a part together in his seruices: sweeten all the incumbrances of wedlock with this sweet and pleasant sauce, which wil much allay the tartnes of them. Cause that you may not by any length of time be weary each of other, by being thus mutually profitable to the soules each of other, and by this excellent and soueraigne medicine, heale the wounds of sudden distempers and passions, that they may not turne into the incurable sores of settled dislikes. And if any haue such an husband or wife, as cannot or will not partake in the fellowship of these duties, let them pray the more for them, that will not pray with them, so shall they bee sure to store their soules with that

If one haue a yoke-fellow that will not ioyne in prayer, they must pray so much the more for that yoke-fellow, so shall they be sure to loue them.

spirituall and matrimoniall affection, whereof we haue been all this while speaking: but now we will go forward, to shew you the good fruits that must arise from this roote.

CHAP. V.

*Shewing the first effect of loue: viz.
pleasingnesse.*

*The effects of
marriage loue,
three.*

*1. To seeke to
please each
other.*

1. Cor. 7. 33. 34.

1. Cor. 10. 33.



He effects of this nuptiall loue are three; pleasingnesse, faithfulnessse, helpfulnesse, of which let vs speake somewhat for your direction. The first, which must mixe it selfe with all the rest, as the sweetner and seasoner of them, I call pleasingnesse: it is a disposition of the will and earnest desire of the heart, to giue all content each to other, so farre as they may possibly doe it, without sinning against God. The Apostle tels vs, that the married man careth for the things of this life, how he may please his wife, and the wife also how shee may please her husband. This he mentioneth not as a matter in either condemnable, but praise-worthy in both, and that whereof (in all worldly businesses) they should be most regardfull: for though it be a matter of some difficulty, yet it is of exceeding great fruite, and of absolute necessitie to the well-being of the family. The Apostle tels vs, that he did seeke in all things to please all: meaning so farre as he could without sinne; this duty is therefore a generall duty towards all men, and shall it not

not be much more needfull betwixt them that are so nearely vnited. Wherefore the husband must doe or leaue vndone, what stands not most with his owne mind, that hee may giue satisfaction to the different inclination of his wife: & so must the wife also for the husbands sake, crosse her owne desires to satisfie his. In dyet, in attire, in choyce of company, in all other affaires, they must frame themselves to affoord each other such an absolute fulfilling of desires, as may bee without the transgression of Gods Law. That, that will make this duty possible, is resolution and practice; begin and assay, and the proceeding will proue pleasanter than the beginning: that, that will make it also easie and comfortable, is the mutuall labouring for it on both sides: for if the wife would apply her selfe to please her husband, hee should find it an easie matter to please her. And if the husband would seeke his wiues contentment, shee might with much facilitie content him. Endeauour to please, workes a willingnesse to bee pleased, and it cannot be difficult to satisfie one, that desires as well to giue, as to take satisfaction. But some married people may perhaps imagine, that their case admits not of this aduice, because they haue yoke-fellowes so froward, tetchy, diuers, discontented, as indeede nothing will content them. To whom I answere, that it is not in any mans power to make a froward person take things well, but it is in their power to doe their best to satisfie such an one, and to stricke vnto it so much the more painefully, by how much the others disposition is more auerse from it.

God

God looks that one should not effect, but endeavour the satisfaction of the yokefellow; and if the one be not behind hand, in giuing all iust cause of being pleased, the other shall beare the whole blame before God of that peeuishnes and pettishnesse, which would not suffer him or her to bee pleased. It will be objected here, that it will be very hard to continue struiuing against the streame; and so indeed it will: but good duties must not bee omitted, because they bee hard. No Master would be put of with such an answer from his seruants mouth; Sirra, bring mee hither, or beare forth such a thing (saith the Master). Sir, I cannot (answers the seruant). Why so (saith he againe)? It will make my shoulders ake, & put me to paines and sweate (replies the other). Lazinesse would be accounted the cause of this answer, and anger with correction would follow as the effect. Difficultie should set a sharper edge vpon industry, and not make it duller and blunter. The scholler that hath an hard lesson, must settle more hard to his booke, and not cast it away in fullennesse, and say he cannot learne it: so the husband that hath a peruerse wife, or wife that hath a peruerse husband, must giue more diligence to giue content to such husband or wife, and not carelesly cast of all, with saying they bee so crosse and dogged, that nothing will please them: verily this is a painefull worke, but withall it is a possible worke. It cannot be that there should remaine so great passionatenesse in the breast of any man or woman, but that they will be kept in better termes, by a wife struiuing to content

tent them, than if no care at all be vsed that way. Let therefore the hardnesse make each one more diligent: for if the husband or wife will be vnquiet, doe what the other yoke-fellow can, how much more if there bee no paines taken to make them quiet. Encourage thy selfe in this tedious labour, with remembring, that if thou canst not please thy yoke-fellow, as thou desirest (because he or she will misconstrue thine actions, and take them euer in the worst sence), yet thou shalt not faile to please God, who passing by thy failings, will euer take them in the best part. Here thou must bee put in mind of that worthy counsell, which *Salomons* graue counsellours, gaue to his young sonne, now newly come to the crowne; If thou please this people, and speake to their hearts, they will be thy seruants for euer. So say I to thee now, if thou speake to the heart of thine husband or wife, and seeke to please him or her, by yeelding to them euen in things, perhaps that are somewhat vnreasonable: this (if any thing) will change their bitternesse into gentlenesse, their peruerfenesse into kindnesse, and their rebelliousnesse into subiection. Wherefore let all yoke-fellowes meditate thus with themselves: I cannot please God, if I stroue not to please my yoke-fellow. Hee loues not an house full of brawles and chidings, discord driues him with his blessing out of doores: and there can be no peace where there is no struing by mutuall pleasingnes, to nourish and settle peace. The harder this pro- ueth, the more commendable it is in me, and the better the Lord will take it at mine hands, and the

1. King. 12. 7.

more hee will reward it at the last. Wherefore I will crosse mine owne desires, rather than mine husbands or my wiues, and so carry my selfe, that they may receiue contentment in all things, if any thing but sinne and wickednesse wil content them. Brethren, let thwarting and crossing each other be farre from your houses. To crosse ones selfe is a matter of great praise; to crosse another, specially one so neare, is a point of as great folly as can bee; neither can any thing in the world lesse become married people, and bee more reprochfull vnto them, than to intend the fretting, gauling and vexing each of other; I will do it, if it be but to anger thee; is a speech so odious in the mouth of husband or wife, that scarce any thing can be more. The husband were almost as good to tell his wife, that he will be an whore-master, shee him almost, that she will be an harlot. Doe the head and the body stand against each other in such termes of defiance? Doe Christ and his Church rise vp in armes against each other in this fashion? Doubtlesse this thwarting humor that will doe any thing for the nonst (as we speake) to anger the other, is in the family like the crampe in the body, which puls and rackes the sinewes, and makes the body full of torment. This kills all the comfort of societie. It is the most contrary to loue of any thing; it hinders the going forward of all thrift, and of all dutie. Enemy seekes to crosse enemy; purposed oppositions are the truest demonstrations of hatred; and for those to liue like enemies in the field, that are companions in one house or bed, what can bee thought

thought more against reason and against sense? Wherefore for hereafter, let none of you beare with that absurd thought of angring his wife, or angring the husband; but next to the pleasing of God, make it your maine businesse to please each other. Indeed this caution next to the pleasing of God must needs be put in, for else it is a most fond and wicked thing, to prouoke God by seeking to giue a creature content. If any thing but the breach of Gods Law will satisfie thy yoke-fellow, thou must doe it, bee it neuer so troublesome to thee, so much against the haire, so opposite to thine owne desires, and contrary to thine owne will; for euery one of vs (saith *Paul*) must please his neighbour, much more his husband or wife in that that is good for edification. But if thou canst not fulfill the desires of a man, without the breaking of the Law of God, then conclude and say, that it is farre better to offend a mortall creature, than the immortall God: for as God must be loued aboue all, so must hee bee pleased aboue all, and as the yoke-fellow must be loued next to God, so must they also be pleased next to him. Only my brethren consider, that this point is deliuered vnto you amongst the duties that are mutuall. Most husbands looke for it of their wiues, they esteeme not themselues bound to doe it to their wiues: but looke what force obedience hath to tie the wife vnto it, the same hath loue to tie the husband. Doth not the loue of Christ make him carefull to please his Church for good? and doth not *Paul* say, that the strong must beare the infirmities of the weake, and

Rom. 15. 2.

*The husband
must be as care-
full to please his
wife, as she him.*

Rom. 15. 1.

not please themselves. To be the stronger, & to bee the superiour, will not exempt the husband from this dutie: for it was a King that heard that aduice from the wise old men, and they were subiects, concerning whom it is said; *If thou please them, they will serue.* More obedience, and better shall any husband procure to himselfe by this pleasingnes of behauiour, than by all the rigor in the world. And so much beespoken of the first effect of loue-pleasingnesse: there are two more of speciall vse which may not be omitted.

CHAP. VI.

Of the faithfulnessse and helpfulnessse of the married.

The stand and third effects of loue, faithfulnessse and helpfulnessse.

Gen. 2. 18.

Prou. 31. 11.

Husband and wife must bee to each other faithfull and helpfull, these two must euer be ioyned in practice, and therefore we will also speake of them both together. This was one principall thing which the Lord did aime at, in making the woman, and ioyning her vnto her husband: for *it is not good (saith hee) for Man to bee alone, I will make him an helpe meete for him.* And doubtlesse the man was to giue helpe, as well as to receiue it, and to doe more good, by how much hee was indued with more strength, and set in the higher place. *Salomon* also noteth this point in his description of a good wife, saying, *the heart of her husband may trust in her.* A good wife you heare, must be trusty to her

her husband, and must not he be rather more than lesse trusty to her? *She will doe him good, and none e- will all the dayes of her life,* saith he againe. See what ought to be the constant labour of a vertuous woman, that her husband by her meanes might neuer receiue any euill, but that shee may bee an instrument of all possible good vnto him at all times. And without all question the husband is bound to the like, or a greater care of doing good, and only good vnto his wife also: for the Lord did neuer yet aduance any creature to an higher place, but hee made it to giue more good to the things that were vnder it, than that which it receiued from them. Now this helpfull fidelitie consisteth in their mutuall care of abstaining from, and preuenting (so much as may be) all such things as might hurt, grieue, and indamage each other; and of doing themselves, and procuring from others to bee done, all such things as may make for the comfort and benefit each of other; then are they faithfully helpfull each to other, when they will neuer do themselves, nor suffer if (they can hinder) others to doe any thing that may bee harmefull to each other: and when they be diligent to do themselves, and cause others to do (so farre as lies in their power) whatsoeuer may be good one to another.

But this duty must be handled a little more particularly and largely, it must extend it selfe to the soules, bodies, names and estates of each other. First to the soules, by prouoking each other to all godlinesse and pietie, and holinesse of liuing, as occasion serueth. The husband must not hinder, but

*Faithfull help-
fulness must be
sued, first to
the soule.*

2. King. 4. 9.

1. Sam. 1.

further the wife in goodnesse, nor she him: for the wife also hath libertie to exhort and stirre vp her husband to well doing, and to preuaile by intreaty and faire meanes. So the godly Shunamite perswaded her husband, to giue all good entertainement to the man of God *Elisba*, for which they were plentifully rewarded with the blessing of a sonne in their old age, after long barrennesse in youth. The like *Elkanah* practised to his wiues, *Hanna* and *Peninnah*: for he brought them vp with him also to the Tabernacle, though it were more than was stricktly required of women, to come vp thither to offer yearely. Their nearenesse of societie, giues them many and great occasions of swey-ing each other either way: for it is hard to deny any thing to so inward a friend. They must therefore beware of becomming the diuels instruments to allure each other to sinne: as *Euab* drew *Adam* to eate the forbidden fruit; and as *Iesabel* drew her husband *Ahab* to all idolatry, and cruelty against the Prophets; and as *Ananias* drew *Saphira* to ioyne with him in dissembling: for there cannot be a greater mischieuousnesse in the world, than for man and wife to abuse that inwardnesse and power, which they haue either in other, as it were to poyson each other with wicked aduice, and naughtie sollicitations: but they must bee ready with speciall diligence, as they haue speciall opportunity to consider one another, and to prouoke vnto loue, and to good workes. If the wife perceiue the husband slack in matters of religion, or mercy, or the like, shee must euer bee commending these things

things vnto him, and putting him in mind of the excellency of these vertues, and the great reward that God will giue to them that practice them, and so sweetly drawing him to a more frequent practice of them, alwaies remembring to be milde and gentle in her speeches this way, as one that would allure, and not inforce. The husband likewise must with the most familiar and kind speeches that may be, stirre vp his wifes dulnesse, if hee perceiue her dull; and mind her of those moriues that may encourage, and quicken her in all well-doing. O how sweete a society would this of man and wife be, if they could in this manner be watchfull of all opportunities, to further each others proceeding in godlinesse. Againe, because they haue continuall occasion of inward conuersing each with other, therefore they shall not chuse but discouer in each other diuers corruptions and imperfections: for there is no man liues without his faults and weaknesse. Now they must not turne these infirmities into matter of hatred and contempt, but of pity and compassion, and care of procuring each others reformation, by seeking to preuent and heale the faults of each other. They must not in heate vpbraide each other with their sinnes, nor seeke to prouoke the corruptions, which they find apt to be prouoked: but rather they must giue all heede to cut off all such occasions, as they find in experience will giue aduantage to such corruptions of their yoke-fellowes, and make them breake forth to their hurt, and they must by all good counsell seeke to fortifie each others soules against the

the common enemy. They must both obserue the diet, temper & constitution of each others soules, till they perceiue what infirmities they bee either of them chiefly subiect and inclined vnto: and hauing found them, they must diligently abstaine from all things that may prouoke that euill, and proue occasions of making them ouer-shoot themselves therein: and further, they must apply all meanes to weaken and infeeble such corruptions, and to stop their ouer-flowing, that they may not proceede to any extremitie, if they haue begun to offend in some degrees. Their acquaintance with the diseases and distemperatures of each others inward man, must not bee made a cause of their vilifying, reproching, disgracing each other, by hitting each other in the teeth with such imperfections, but rather of helping and supporting each other, by flying from all such words or actions, as would encrease and incense them, and taking vnto them such gestures and speeches, as are fittest to heale and mitigate them. For example, if the husband perceiue his wife apt to be angry, and that such and such things will easily put her out of patience, he must pity her weakenesse, and carefully abstaine from such things: so must shee deale with him, and so must they carry themselves to each other, in regard of all other frailties, as well as anger. Yea, if either of them be giuen to any grosse sinne, or proceed to any such high degree of wickednes, as that their owne words alone (after all labour by kind, Christian, and louing meanes to draw them out of it), will not preuaile to worke amendment: then

then must they not feare to seeke the helpe of some more wise and able friend, whose knowledge and vnderstanding may perhaps effect that cure, which themselves haue failed of. Thus will they doe for each others bodies, send for a Physitian in a dangerous sicknesse, and craue the aduice of a Chirurgeon in a wound, that their owne skil cannot cure. And in case they find little fruit of such endeauors, but that the yoke-fellow proue a dog or swine, who grunts or barks, and will hearken to none admonition; yet they must continue to waite and pray, and referring the matter to God, the onely Physitian of the soule, who is able in due season to redresse all, must know that they haue discharged their duty before God, and enioy the comfort of hauing been faithfull to God and their yoke-fellows, for all the want of successe. But those men and women deserue to be condemned as most treacherous each to other, and most vntrusty, that for their owne ease sake, will quietly permit their yoke-fellowes to sleepe in any sinne almost. Let them sweare, let them break the Sabbath, let them be vnrighteous, or doe what euill they will. Many yoke-fellowes (for feare of a storme if they should admonish) can be content to keepe silence in such cases. This is to betray one another to the diuell, and to giue each other leaue to go to hell without rub. Wouldst thou suffer thine husband to poyson himselfe, for feare of enduring his anger, if thou shouldst snatch the poyson out of his hand? wouldst thou let thy wife cut her owne throat, for feare she should chafe and scold, because thou tookest

keft away the knife from her? Doubtlesse to let them kill each others soules, and say nothing for feare of a little frowning, anger, passion, or hard vsage, is no lesse sinfull and hurtfull perfidioufnes, then to giue way (for quietnesse sake) to their milchiewing of each others bodies. And they also are to be blamed as very vnhelpful, yea, very mischieuous, that are ready to spie out the faults each of other, with an euill and malicious eye, to make them worse and not better; that looke out the faults of each other, as enemies doe the weake places of a Citie; to make them weaker; and as euill Chiurgeons handle a sore, to make it forer, that they may haue more money for healing it; or as vnhappy boyes, that perceiuing a boyle or other fore vpon their fellowes, loue to bee crushing and hurting it, to make themselues merry, in making their fellowes crie: woe vnto such husbands or wiues; sorry helpe is it that they afford to their married companions, and miserable helpers are they, and God shall one day reckon with them, for hauing done so little good, where he appointed them to doe all good; and so much hurt, where he appointed them to doe none hurt at all. But so much for the faithful helpfulnesse of men and women to each others soules, in seeking to plant and water vertues, and to pull vp the rootes of vices in each others minds.

1. *The body.*

They must further praetise the same vertues toward the bodies each of other, by shunning of all things that may cause diseases or sicknesse each to other, and by a ready vnder-going of any paines or cost

cost (according to their power and abilitie, and indeed rather aboue, than vnder their power or a bilitie) to procure whatsoeuer diet, physicke, attendance, or other like necessaries, for the keeping or recouering of health, and preuenting or remedying of sicknesse. Yea; they must comfort each other in the dayes of sorrow, that worldly sorrow may not breede death. Thus *Elkanah* cheared vp his wife *Hanna*, when she was full of teares, saying, that he was better to her than ten sonnes. So when *Atanah* was troubled, saying, *We shall surely die, because we haue seene God*: his wife did raise him vp, saying, Bee of comfort husband, the Lord would neuer haue told vs such tidings, had hee purposed our death. The wife must be health to her husband in his sicknesse, and he to her. She must support his weakenesse with her strength, and he hers: they must most willingly deuoure all paines, and vndergoe all cost that is this way needfull and requisite, for the ease and content each of other. No charges must bee esteemed too much, nor no labour, which is spent for the necessary comfort each of other in sicknesse and in weakenesse. You shall hardly find a man so carelesse of his horse, but if he be faine in a ditch, he will helpe him out; and if he be sicke, hee will get some helpe for him. Shall a man be worse to his wife, than to his beast? let her lie burdened with sorrow, and speake no word of comfort to her? let her lie pained with sicknesse, and grudge to allow her attendance, fare, physicke fit for her weakenesse? O miserable and wretched niggardlinesse! Is this to be a sauiour to his wiues

1. Sam. 1. 8.

Iudg. 13. 22. 23

body? or what shall we say to those wiues, that in their husbands sicknesse, grumble at the paine of watching, at the charge of fier, candle, physick, or the like? Is it not a shamefull niggardize that possesseth the breasts of such women? doth she cherish her husband in sicknesse, that cares not what aileth him, if her selfe may rest at ease? It is as great a shame as may be, for a man to be mercilesse. Misericordie should moue compassion towards a stranger, and make one put himselfe to paines and cost, for the reliefe of one whom he neuer saw before (as the parable of the good Samaritan shewes); therefore to neglect one so many wayes endeared, as an husband or wife, companion of life, partaker of all estates; this is a notorious hardheartednesse, and should couer their faces with blushing and shame, that haue offended in it. Sicknesse and weakenes are things of themselves sufficiently tedious, there needeth not the addition of the husbands ~~on~~ wiues vnkindnesse, dis-respecting, grudging, to make the burden heauier. This is to adde aduersitie to aduersitie, and to lade one more, that is already sinking vnder his load, a most barbarous and cruell vnkindnesse. When the body fainteth, to make the heart faint also; when the limmes and ioynts are weake, to fill the soule with weakenesse, by grieuing at the niggardize and churlishnesse (grievous things, being practised from one so neare, and owing the quite contrary), this is verily murther in a high degree, like the kindnes of men to their dogs, that when they bee sicke, will knock them on the head, and kill them out right, to rid them of their paine.

paine. Wherefore let euery husband or wife auoid or mend this fault, and looke to their demeanour towards their yoke-fellowes, especially in times of weakenesse, griefe and sicknesse. When the wife is great, and full of anguish with the labour of breeding and bearing: when she is in trauaile, or lieth in (as they terme it), and begins to recouer the strength, that paines in trauaile had diminished; then comfort her with louing speeches, then cheare her with affable countenances (that is a time when lust should be laid to sleepe, and pure good-will be most wakeful and working), then see that she want no looking to, no good fare, no good vsage that thou canst helpe her vnto. This is to be helpfull to her body. So when thine husband is sicke and feeble, when he languisheth vpon his bed of paine and weakenesse, when his bones ake, when his eyes refuse sleepe, when all things are distastefull to him, and all places wearisome; then stay him vp with comfortable speeches, then reuiue him with diligent attendance; doe all thou canst, and spend all thou canst to the recouering of his strength, or easing of his torment: let thy loue and care be his physicke, and thy selfe his Physitian, and let the comfort of thine helpfull carriage content his soule so, that his body may more easily be strengthened: this is to bee a good wife to thine husbands body, and to cherish him in sicknesse, as thy promise bindes thee.

In the third place, man & wife must be faithfully helpful to each others names, and that in a double respect what concerneth the maintaining thereof,

3. The name.

Man and wife
must be carefull
to maintaine a
good opinion
each of other,
and keepe out
iealousies.

Prou. 5. 19.

both betwixt themselves, and also amongst others. First then, every married couple must vphold in their hearts a good conceite and opinion each of other (so farre as may possibly stand with truth), that they be faithfull, honest, chaste, trusty, louing, and euery way good yoke-fellowes. The husband must thinke well of his wife, she of her husband, further than the apparant euidence of ill-deseruing carriage, shall euen inforce them to the contrarie. In truth *Salomon* doth commend the errors of loue this way, wishing the husband to erre in the loue of her (and surely she shall not be blamed, if she mistake also with this louing mistaking). For man and wife to haue somewhat an ouer-good opinion of each other; for him to thinke her, not only more comely, handsome, beautifull; but also more louing more dutifull, more submissiue, more trustie, than perhaps shee is (making her vertues carry a greater shew to his eye, by looking vpon them through the spectacles of loue), and for her to account him not alone more proper, and handsome-bodied, and well-fauoured, but also more kind, more carefull of her good, and more true to her, than it may be he is indeed (by interpreting things with that largenes of good interpretations, which much loue will put vpon them) is a thing so farre from blame, that it deserueth rather commendation: yea, for man and wife to be made so mutually blind with the liking each of other, as not to bee able to see some things that are amisse each in other, and to see things that are out of order, in as little a proportion and shape as may be; this betwixt them

them two, is doubtlesse a praise-worthy blindness. Loue is euermore apt to make a good thing better, a bad thing lesse bad in those to whom it is borne; loue will not easily belecue the person loued to be in a fault. It must haue most necessarie arguments of conuiction, afore it can passe a sentence of condemnation. It will mollifie and mitigate things, it will helpe them with a most fauourable construction; it will not admit of any wresting, peruerting, or forced aggrauations, neither can it brooke a bitter kind of accusation: it hopes the best, and beleeueth the best, and will not easily giue way to an ill conceite. You must make your proofes exceeding strong, which you bring against the sonne or daughter to the fathers eare. Light coniectures, weake probabilities, and possibilities, vncertaine may-bees will not serue the turne to make the father condemne his child to be a thiefe, an harlot, a murderer, or any way guiltie of any grieuous crime. For seeing loue doth make the soule most earnestly to desire, that the person loued may be no such manner of person; therefore it will stop vp the heart against an ouer-credulous and forward intertainment of any such fancy: vntill the matter be so strongly and vndeniably iustified, that wisdom and reason will not suffer the iudgement to stand in deniall any longer. Doubtlesse man and wife should loue each other, as well as any parent loueth any child; and therefore they should be as plentifull in this effect of loue. They should be very backward to the stirring vp, or intertaining of any thought, of each others being guiltie

guilty of any great fault; they should be hard of beliefe to any report of any such matter: they should in this be peremptory to giue no credit to bare conceits and vngrounded, vnwarranted surmises: they should by no meanes suffer their hearts to grow mistrustfull of each others honesty for body and fidelitie to the estate of each other. She must neuer thinke, that he doth affect other women in vnchaste manner, vnlesse the matter bee more then manifest. She must neuer imagine, that he doth waste, consume, and imbecill their estate, vnlesse the fault be palpably & notoriously plaine, so that vnderstanding cannot iustifie, nor beare the denying of it. He must neuer perswade himselfe, that she is vnckleane, light, wanton, and giuen to strangers: or that she is theeuish, and vnrighteous, and robs him, and purloynes from him, and diminisheth his estate by false-hood, vnlesse that he can make good these matters, with such brightnesse and clearenesse of prooffe, as will not admit of any reasonable defence and apology. All ieaiousies, all rash, heady, hasty, suspicions, all light ill-built, and ill-supported surmises, must be farre and farre absent, from the societie of matrimony. For if once it fall out, that their soules be infected with such mistaken conceit each of other; loue will goe out at the same dore that suspicion comes in at, and they shall cease to bee deare each to other, when they begin to thinke each other naught. Light and idle ieaousie betwixt husband and wife, doth proue them to be farre from louing each other. If ieaousie be taken, for that anger and discontent, which

which ariseth from the certainly-knowne offence of the party loued; it must not be denied, to be an effect euen of loue: for the more tenderly any man doth loue his wife, or she him, the lesse patiently can they brooke the losse of each others affections: but let iealousie be taken for that, that in common phrase of speaking it is taken for; and then it is an effect of any thing, rather than of loue. He or she, that hath a iealous head (an head I meane so apt to misconceiue and suspect, that the husband cannot see his wife looke on another man, or talke with him, or shew any due and common curtesies, but immediately he concludes, that she doth vnchastly affect him, and that they either haue been, or will be (as they call it) naught together; and the wife one the other side, cannot see any lawfull and blamelesse familiarity, and kindnesse passe betwixt her husband and another woman, but presently she resolues, that they meane whoredome, and that they muse adultery), I say, persons that haue such iealous heads, neuer had truly louing hearts. They might be lustfull, they might bee fond, they might haue a vaine youthfull, licentious appetite to each other, but an holy and vertuous, and spirituall affection, they neuer had, nor can possibly haue, if they giue way to the ranging and vncontrouled preuailling of these euill surmises. And therefore of all the domesticall make-bates that be, and of all those things which are apt to set quarrels betwixt the married couple, and to sow variance and discord, where should be most amity and good agreement; nothing in the world is more pestilently ef

fectuall to these bad effects than ieaousie. Hauing leauened the heart, it makes the speeches sharpe and tart, the countenance sower and lowring, and the whole behauiour, keene and vntastfull. No good words, no good lookes, no good gestures, no good actions can proceede out of a ieaous man or womans heart: but nipping, girding, taunting, quarrelling, reuiling, raging, and all bitterness; of these this bad humour of ieaousie is most abundantly fertill and broody. It is verily like to a broody hen, that if shee haue no chickens, will sit vpon the bare nest, and make as great a clucking when she hath neuer a chicken or an egge, as if she had a number: so ieaousie will make a man sucke mischieuous things out of his owne fingers ends, and take on as much, and vex himselfe, and blame his yoke-fellow as much, where no fault hath deserued it, as if their were a fault. This euill weede must not be suffered to grow vp in the garden of matrimony; for if it doe, no good herbe will prosper by it, it will ouer-run all that is commendable, and suffer no praise-worthy thing to flourish. And therefore let all that haue knit themselues together with this couenant, loath and detest any motion or fancy that may arise with in them of any vnchastitie, any vnfaithfulnesse, any euill meaning or lewdnesse of their yoke-fellowes; let their hearts (I say) rise against these motions that arise in them, and let them disdain to be so base and ill-natured, as to giue the least credit vnto them, vnlesse that the proofes bee so more than manifest and treeple plaine, that no good construction can salue them,
nor

nor scarce impudency it selfe gaine-say the truth of them: let them not dare vpon farre-set, and hard-strained, and much-forced coniectures or imaginations, to build the reproch of themselves and of their yoke-fellowes. Away with this make-bate ieaousie, this quarreller suspition, this breeder of braules, this mother and nurce of contention, this secret vnder-miner of loue, of thrift, of good husbandry, and good huswiuery, and all things that should be profitable to an household. Away with it (I say) out of thine heart, banish it and chase it farre off from thy breast, from thine house. It is better to receiue ten darke and concealed wrongs without suspecting, than to suspect one without hauing receiued it. Aptnesse to suspect another, growes from the euill roote of a bad nature, whereby one is apt to offend himselfe. Wherefore as thou wouldest stand for the good name of thy yoke-fellow, against the barking tongue of a slanderer; so stand for it against the slanderous dreames of thine owne heart, and take heed of beleeuing thine owne fancies, more than others reports, without most pregnant proofes. And if any wicked person, maker of diuision betwixt the head and body, will suffer his lips to be so ill employed, as to become Satans bellowes to blow these coales betwixt you, by telling thee this and that, by darke speeches, by fainings, by peruerting, by stretching things vpon the tenter of vncharitable mistaking, and casting vpon them the blacke and ill-fauoured colour of misconstructions; hate thou such a person, reiect his words with detestation, flie his societie

tie as a toad, and let not thine eares and heart bee defiled, with giuing gentle audience to so base a whisperer and tale-bearer. In one word, Wouldest thou loue or be loued? wouldest thou yeeld or receiue comfort? wouldest thou liue otherwise in marriage, than as in a prison or a dungeon? wouldest thou giue or haue any quiet or content? strengthen thine heart in a firme and vnalterable, and unconquerable good conceit of thy yoke-fellow, and rather be any thing than iealous, vnlesse thou must either put out thine eyes, or be iealous. And thus must the married preferue their credits at home in the breast of each other, where they should most of all desire to be in credit.

*Man and wife
must be chary of
each others credit
with others,
and to that end,
1. Must hide each
others faults as
much as may be.*

Now they must be tender also of their good reputations abroad, and beware of casting mire in the faces each of other. And this mutuall sauing of the credits each of other, requireth two things: First, that they doe labour to conceale the weaknesses each of other, from all others, so much as is possible. The husband must doe his best endeavour, that none may know of his wifes faults but God and himselfe, neither must he be willing to lay them open any where, but to the care of heauen, where he may craue pardon of them; and the woman must doe her best, to keepe her husbands cuils from the knowledge of all the world. All peaching and blabbing, and loud accusing must be farre and farre remoued from them that are inward in such a degree, and haue so neare interest each vnto other. They must account their credits, as well as their bodies, to be in a manner all one. He must

must conceiue, that her disgrace cannot be separated from him, if it become publike; and she, that his reproch if it come abroad, must needs returne home againe to her. In this sense loue must couer a multitude of faults. And the contrary offence, namely, the publishing of each others sinnes and imperfections, is a monstrous treacherie, and a thing than which nothing can worse become them in the iudgement of the wise. To heare an husband large in declaiming against his wife, and artificiall in aggrauating her sinnes, as if he tooke delight in nothing so much, as in branding her forehead with the blacke marke of infamy, is a testimony of so much hatred, where there should bee most loue, and of so bitter vnkindnesse, where nature it selfe requireth most tender kindnesse, that no speeches almost can sound more harsh in the eares of wise men. So againe for the woman to be clattering amongst her gossips, what a wicked and foolish husband she hath met withall, and to be still making proclamation of his faults, as if she feared nothing, but that they should not be known to people enow, is a most irkefome and hatefull folly and vntrustinesse. They be ill birds that defile their owne nests; and mad folkes that vncover each others nakednesse, and sling dung in the faces each of other. To backbite an enemy is a sinne, how much more to backbite ones owne yoke-fellow? The Lord was no whit pleased with *Adams* casting of his fault vpon his wife, and laying the blame vpon her, to free himselfe of it; whose faults can one couer, if not his wiues, that is to say, his

owne? or who can be free from reproch, if one so neare him as a wife, doe seeke to deface his good name? It is almost impossible, but that a man and wife shall sooner or later discouer their passions and weakenesses each to other, seeing they haue so continuall and frequent conuersation each with other; and for them to be peaching, blabbing, and playing the tell-tales each against other, what soule doth not loath to thinke of it? Vnwife man or woman; will thy husband or wife be the better for thy lauish reporting of their faults? will thy twatling of their vices mend them? If not (as it is sure it will not); why dost thou disgrace thy selfe, in seeking to disgrace thy yoke-fellow? why dost thou publish thine owne vntrustinesse, vncharitableness, indiscretion, in publishing the frailties of thine husband and wife? and make all wise men to take thee for a passionate, clamorous, open-mouthed, and lauish-tongued backbiter, by telling abroad, what things thou findest amisse at home. Canst not thou learne more silence and secrecy of thy silly dogs? though he barke at others, hee will not barke at his owne master; and though a strangers comming makes him open immediately, yet he is dumbe towards those of the family. That man and woman are worse natured than the poore cures, that eat the crummes of their table, which must needs be bawling and barking each against other. Wherefore if any haue giuen leaue to themselves to be so sinfully talkatiue heretofore, now let very shame cause them to lay their hands vpon their mouthes, that they may not more and more incurre

incurre the name of fooles, by making their tounge to spread abroad folly. Hide, hide each others nakednesse, and make not your selues the common laughing stocks, by being the authors to others, of filling the eares of all men with the noise of your owne disgrace. I deny not, but that the regard of the yoke-fellowes soule, may make either of them seeke a counsellour and admonisher for the other, (as I said before): but it is one thing to acquaint with the fault of ones husband or wife some one friend (and more than one in this case would not easily be trusted), and that in secret; another thing to sputter it abroad in all meetings, and throw it open before any company. Such a friend will so seeke to heale the soule, as that he may not wound the credit; and will tender as well the name, as the conscience of his friend: but the greater number seeke only to deface the credit, without regarding the recouery of the soule: so the former reuealing cannot hurt at all, the latter can doe no good at all. Many a man would be willing to open his griefe to a Physician, and to haue a Chirurgion see his sore, which yet would be loath to haue it opened at the market place, and shewed to all his neighbors. Wherefore to vtter to one priuately for his soules health sake, the sinne or sinnes of the yoke-fellow, may proceede from loue, because it tendeth to good: but to ease ones stomack against him or her, by powring forth their faults (as it were) in the midst of the streete, is to be as rottennesse in the very bones. Know therefore, and practise this duty, O husbands and wiues; spit not each in others faces,

2. Must keepe
each others
secrets.

faces disclose not each others faults, but conceale, hide, burie and couer them so much, as truth and equitie will brooke.

And besides this, you yoke-fellowes must for each others (both credit and) comforts sake, keepe the secrets each of other faithfully. There may fall out an occasion for a man to acquaint his wife with some such thing, as it much concerneth him to haue kept close from others, and the woman may likewise haue cause of thus opening her selfe to her husband: in such cases, they must vse all secrecie, by holding in to themselues those things, which they haue thus intrusted to each others safe custodie. But if in such cases they proue vnseasonably open, and the wife find, that her husbands talkatiuenesse hath deliuered that to the publike view, which shee would haue had reserued to his owne onely knowledge; or he find, that his wiues twatling humour, hath vented that to many, which he desired should dwell with her selfe alone, this will breede betwixt them such a iarre, such an estrangement, such a distrust each of other, as it will not be an easie labour to remoue. What a passion did *Sampson* fall into, when he found that his wife had reuealed his riddle? and that his companions had gone beyond him, not by the inuention of their owne wits, but by plowing with his heifer? It did well enough become *Daliah*, to play such a treacherous pranke, neither could a man well expect better from an harlot: but for a wife to carry her selfe so like a strumpet, who would haue looked for it? who could brooke it? Thus if what they shall

(shall impart each to other alone (to vnlade their grieved soules, or to seeke counsell, or to satisfie importunitie) be reuealed; first, to one, and by that one to another, and by that second to a third, and so forward, till lastly the whole towne be talking of it; what peace can they haue? what concord? how can it be auoided, but that such vntrusty deeds will bring forth great dissention and discontentment? for how should that person bee trusted with any thing, who cannot keepe counsell? Wherefore let husbands and wiues frame themselves, to become good secretaries each to other. If hee lay vp any thing in her breast, like a treasure vnder the locke and key of secrecy, let him find it safe there, as in a cheast which cannot bee opened with any pickelocke. If shee commit a thing to his safe keeping, with desire that it may not escape abroad, let it be safe imprisoned in his bosome, and haue no leaue to walke forth vpon any occasion. Otherwise no man can chuse but be strange towards such an one, whom experience hath conuincd to bee full of chinkes and blabbing. And it is a most infallible truth, that there is no quiet and comfortable liuing in marriage, where the practice of trustinesse and concealment is away. So you haue heard what care the married people must haue of each others good names.

The last part of faithfulnessse to themselves, is that which concerneth their goods or estates, wherein they are bound to bee mutually helpfull by all good meanes. And to this purpose it is requisite: First, that they doe practise a community

*Man and wife
must be faithfull
and helpfull to
each other in re-
gard of goods.*

M

in

The practice of
community in
estate needfull.

in their estates. Next, that they practise good husbandry. For the first; betwixt man and wife, all things ought to be common goods as well as persons: for if they may not make a diuision in the greater (I meane their bodies, shall it not bee a grosse absurdity to make it in the lesser (I meane their wealth)? They must haue one house, and one purce; they are but one, and their estate must bee but one also. I confesse, that God hath made him the head and chiefe disposer: but without all question, she that hath a part in himselfe, cannot want right vnto that which is his for honest purposes; how can any man with good conscience forget that part of his publike and solemne couenant, wherein he endowed her with al his worldly goods? If he be honourable, she receiueth honour from him; if worshipfull, she partaketh in his worship; in any personall dignitie, she hath a portion: which is the meaning of those words in their couenant, wherein he saith (*with my body I thee worship*); wherefore if he be wealthy, she must needs also be wealthy in his wealth; and how can that be, if their purces be not common. Wherefore the state of man and wife should not stand in such termes of difference, that hee haue one chest and one stocke by himselfe, she another by her selfe: but they must get in common, and saue in common, and vse in common; and both haue, and both doe what either hath, and either doth. It cannot be well with them, if they be not as faithfull partners each with other. She shall reioyce in his prosperitie, when her selfe prospers in it; and he shall be glad of her thriving,

if himselfe also thriue in it. They must be two in the family, as the two hands, two eyes, two eares in the body, to bee both imployed vpon one thing, that it may be better and more easily performed: for if they diuide themselues, and ioyne not their endeauours (as in a thing that equally concerneth both) their affaires will goe forward with slender successe. These priuate purces doe so dis-ioyne the affections of man and wife, that at length they little lesse than marre all. They can scarce thinke themselues so neare and deare each to other, as they are indeed, and as their estate of matrimonie requireth, when they haue accustomed so to separate their goods. Wherefore let all them that intend to liue happily, perswade themselues to embrace this happy communie in the substance of this present world; and let them know, that God in commanding the husband to cherish his wife as his owne flesh, and in commanding husbands, so to loue their owne wiues as their owne bodies, doth euidently enioyne them this duty.

And hauing thus vnited their estates, let them secondly play the good husband, and the good huswife therein. In husband and wife the next point to godlinesse and honesty, is good husbandry and good huswiuery, and this good husbandry standeth in three things; labour, thrift, forecast. Painefulnesse in getting, discretion in sauing, prouidence in fore-seeing; these three doe make vp that much commended vertue of good husbandry; and if any of these be wanting, so much is wanting from the perfection of it, and so much shall bee

*The prallife of
good husbandry
in, first, labour;
secondly, thrift;
thirdly, fore-
cast.*

Pro 31. TO 31.
12. to the end.

wanting from their comfort and prosperitie. First then they must both imploy themselves in such honest courses of getting and maintaining themselves, as God shall call them vnto. How abundantly hath *Salomon* magnified his Matrone this way? She is like a ship of Merchants: she considers a field, and buyes it: she makes girdles for the Merchants, and clothing for the household: she gets wooll and flaxe: shee layes her hand to the spindle: and (in a word) she eates not the bread of idlenesse; and knowes how to doe any thing, rather than to doe nothing. Now no man can imagine, but that an husband should at least equall his wife (or rather exceede her) in paines and industriousnesse; and therefore *Salomon* hath many times in his Prouerbs, commended the diligent hand for the mans part. So neither must he liue like a drone himselfe, and make a drudge of her; neither must she giue her selfe to ease and lasinesse, and cast all the labour vpon him; but both must apply themselves to their vocations painefully, and both bee ready to dispatch those businesses, for which themselves and families must fare the better. He without doores, she within; he abroad, she at home; he in such things as befit his sex, she (in those that befit hers) must bee content to vnite their paypes for their profit, and to vndergoe the labour of getting their liuing in the sweat of their browes, and of eating the labour of their hands. Neither must be an idlesbee, a doe-naught, a loyterer, neither must be like a lame or goutie leg, that hath all the attendance, and performeth no seruice for it: but they

they must be partners in paines taking, as two oxen that draw in one yoke. And what they haue painefully gotten, they must likewise thriftily saue from needlesse expences, and superfluous costlinesse. They must not pinch from mercy and iustice, but with-hold from prodigalitie and lauishnesse. In the house of the wise is treasure and oyle (saith *Salomon*): but he is a foole that consumeth it vp. *Salomon* tells vs for the wife, that the heart of her husband may trust in her, shee will doe him good and not hurt. He may be sure (he meanes) that she will not consume, mispend, purloine (so that hee should need spoyles to make vp the ruines of his estate which (he hath impaired): but that where-soeuer he is present or absent, she will carefully looke to the things of the family; for shee knowes as before, that in his riches she is rich, and poore in his pouertie. And doubtlesse if the wife must be sauing, the husband must follow the same good trade of thriuing; for if shee bee a foolish woman that pulls downe her house with her owne hands, what shall we say of the man that doth so? A sweet tooth, and a sinish backe be pick-purses, they must banish these out of their houses, as they would do a picking, false seruant. He must not lauish it out in gaming, riot and belly-cheare abroad, leauing his wife to hard meate at home; neither must she lay it out amongst her twatling gossips, and consume him by rioting behind his backe: neither must they both ioyne in sinfull and needlesse expences; but rather both ioyne in practising those vertues, by which both shall find comfort in their

estates, and praise with God and with the world. The idle vnthrifty wife, is a theefe to her husband, the lasie and wastfull husband is a theefe to his wife, they should be as well ashamed to rob themselves, as to steale from their neighbours, to whom they owe lesse dutie. Thirdly, they must both be prouident and foresightfull, laying their heads together, to consider what good things are requisite for their estates, that they may procure the same, and what hurtfull things would come vpon them, that they may preuent the same. Forecast (the Prouerb truly tells vs) is as good as labour, and the worke of the head no lesse anailable to prosperity, than the worke of the hands. The Pisimire must be their schole-master, of who they must learne in Summer, to lay vp for winter, and to get things necessary in the fit seasons thereof. *Salomon* prayseth the good wife, for that her family need not feare the cold of winter, as hauing before hand double clothing made ready for them. The woman must bee allowed a place in this dutie of foresight: hee must acquaint her with the going backward or forward of his estate, that she may be glad in his prosperitie, and that the sudden comming of a crosse may not crush and ouerwhelme her. Two eyes see more than one, and two hands dispatch more businesse than one: she is his helper, and he must not refuse her helpe in this case: for it seldome falleth out, but that a man too much reserued from his wife, doth plunge himselfe and her into diuers vnecessary crosses. Thus doing, they shall procure sufficiency to their estates, and their hands by
Gods

Gods blessing shall find abundance: but the idle person walketh vpon a thorne-hedge; that will surely pricke his feete; the vnthrifty carelesse person shall put his foot into a snare that will intangle him, and God himselfe will cast vpon them vexation and sorrow, and fill them full of crosses and afflictions, that will not put themselues to paines, to liue according to his ordinance, and they shall not want matter of discontent (complaints and brawlings), that are negligent in these duties. Alone one caution must needs be giuen in this matter, namely, that they be both moderate in these their worldly affaires: for if they fall to carking and pinching, and an eager affecting of riches, heauen and earth cannot keepe a family diseased with this dropse, from many sicke and troublesome and deadly pangs.

CHAP. VII.

*Shewing the duties of the married to
their families.*



And so much of those duties which man and wife do ioyntly owe to each other, in regard of themselves: there follow some that they must practise, in regard of their families. For a man and a woman that before were members of another family, doe therefore ioyne together in marriage, that they become the rootes of a new family, and begetting children and training them

vp

*Duties of the
married to their
families.*

vp (together with seruants) according to their place) may store the world with people, and provide plants for the Church, Gods owne vineyard. Wherefore they shall not haue thorowly discharged their duties, by the mutuall performance of all the forementioned things vnto each other, vnlesse they doe carefully regard their household also. Herein indeed the husband must bee acknowledged for the head, for the first and chiefe mouer; but the wife is to take the next place, and (as subordinate to her husband) must become an helper and a furtherer. The things themselues that I shall name belong to them, as they be gouernours of an house, and stand in relation to children and seruants: but the ioyning together therein is that, that must bee pressed as a part of their marriage dutie. *

*1. To maintaine
them.*

1. Tim. 5. 8.

Now this their family they must both maintaine and gouerne, keepe and guide it. First, they must ioyne in making prouision of all necessities for their children and seruants: He is worse than an Infidell (saith the Apostle) that prouideth not for his owne, and namely for them of his family. They must not carry themselues in such sort, as infidels would disdain to doe. But this dutie is coincident, with that I spake before of faithfulness in their estates: for by ioyning their hands and heads in labour, thrift and prouidence, they shall cause that no good thing be wanting to their children, or to their seruants. And verily it is a great commendation to the gouernours, when their carefulnesse doth saue all about them, from wants and necessities. Herein they imitate the liuing God, the
Fa-

Father of this great family the world, who doth liberally open his hand, and fills euery creature with good things fit for it. Wherefore let them practice those directions which were before set downe, and so doe two good things at once, euen profit themselves and all that pertaine to them.

Now a family must be governed as well as maintained (yea verily it cannot be maintained without gouvernement), and how should it bee governed but by them? Wherefore they must also be good rulers at home, and ioyned in guiding their people vnder God. The man must be taken for Gods immediate officer in the house, and as it were the King in the family; the woman must account her selfe his deputy, an officer substituted to him, not as equall, but as subordinate: and in this order they must gouerne; he, by the authoritie deriued vnto him from God immediately, she, by authoritie deriued to her from her husband.

2. Rule them.

Now this their gouernment looketh to matters of God, and matters of the world. Their first care must be, that the liuing God be truly worshipped in their houses, and that the knowledge and feare of him and of his Word, be planted in the hearts of their children and seruants. To this end they must reade the Scriptures, and call vpon the name of God amongst them, and catechise them in the principles of true religion, that none vnder their rooſe may be ignorant of the fundamentall truths of godlinesse, for want of their care to instruct them. To this end also (and that they being instructed may grow vp further) they must looke;

1. To matters of God.

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that

that the Sabbath of the Lord be sanctified by their people, and must carefully and constantly bring them to the publike assemblies, and examine them afterwards of their profiting thereby. So the maine care of all good and Christian gouernours should be, that religion may flourish in their houses. Why hath God giuen the name of Churches to Christian families, but because of those holy seruices done publikey in the family? whereby they are all sanctified, and become euen little houses of God to dwell in. If this care be wanting, they shall also want Gods blessing on all other their cares, yea, their family shall bee but a nurcery for hell, a seminary of little diuels, and household of fiends; their children and seruants remaining still children and seruants of the diuell, because they neglect those meanes, by which they should bee made the children and seruants of God. Were it not better in regard of themselues to haue kept no family, than such a family, whereof all the members bee very heires of the kingdome of death, and brought vp to nothing, but to inherit damnation? And surely such (without the extraordinary worke of Gods grace) must their family needs proue, if they bee wanting to the meanes of making it better. Wherefore nothing in Scripture is more euidently required, than that fathers bring vp their children in nurture and information of the Lord, and that they doe continually whet the Law of God vpon them, and be talking of it to them, whilest they sit in their houses. And least we should thinke that this care appertained to the parent alone, and not

vnto

Ephes. 6. 4.

Deut. 6. 7.

vnto the master also. *Abraham* is commended, for that he would command his seruants to feare the Lord, that it might goe well with him, and them both. And *Ioshua* vndertaketh for himselfe and family, that they will serue God; and when God inioyneth the master to looke to his whole family, that they breake not the Sabbath, must not the negatiue here as well as in other commandments, include the affirmatiue? and how shall hee looke, that they doe sanctifie Gods Sabbath, if hee take not paines to bring them to the knowledge of God, and of his seruice? Wherefore let man and wife be principally helpfull to each other in this businesse. When the husband is present, let him reade and pray with his family, and teach them the feare of the Lord. In his absence let the wife doe these duties, or at least, take care to see them done: and let them both prouide conuenient time and leasure for the same, and each quicken the slacknesse of other, if either begin to grow slacke. Seeing they desire to be called Gods seruants, let them deserue that name, and be carefull to doe him seruice in their little common-wealth. How can they looke for prosperous succeffe in any thing, if the chiefe homage due vnto the chiefe Lord bee neglected and vnperformed? why should hee bee accounted worse than an infidell, who prouideth not food and clothing for his family? and hee that lets their soules go naked and ragged for want of that, that is food and clothing both vnto them (I meane instruction in the things that pertaine to life and godlinesse), deserue a lesse disgracefull name? Here

Gen. 18. 19.

Iosh. 24. 15.

therefore let man and wife be euer ready to stirre vp themselves out of that sloth and negligence, which will be euer ready to seaze vpon them: For we are naturally apt to deale niggardly with God, and to pinch him (as it were) in all seruices, doing nothing but what we find our selues bound in very necessitie to doe: we ought rather to imitate his liberalitie to vs, and bee sure to doe him as much seruice as wee can, and redeeme as much time as we can to doe him seruice: for it is a shame to bee neare and hard towards him in matters of religion, that is bountifull towards vs in all blessings. Would you haue then godly children, and godly seruants? and would you haue Gods blessings attending vpon your children, and your seruants? be not wanting to Gods worship amidst them, and bee not wanting to their soules; let him bee diligently serued, let them be constantly instructed, and let your families be thus dedicated vnto him. Bee you husbands and wiues of one mind in the Lord, or else your vnitie in all other things is but a conspiracie and rebellion. But this how seldome it falls out, lamentable experience can teach vs. Sometimes the husband would haue God serued in the family; and then the wife hangs off, and counts it losse of time. Sometimes againe the wife would faine haue the worship of God find place vnder their roote: and he like a profane beast calls it precisenesse, and will not haue an houre spent so idly. Somtimes both conspire in negligence and omission: but how seldome doe their desires and endeauiours meete in this most needefull point? how

how seldome doe they prouoke; animate and encourage each other, in so most profitable workes? This is the fountaine of most disorders in most families: where God is not serued, what can abound but profanenesse and impietie in master, mistris, seruants, children, and the whole houshold? where people be not taught the knowledge and feare of God how should they know or feare him? where these graces are absent, how should any thing bee found but rudenesse, stubbornnesse, and vndutifulnesse? Now therefore (I say againe) let all husbands and wiues that feare God, bee of one mind in the Lord; and let them not faile in vsing all good meanes, to plant and water pietie in their peoples hearts, by establishing the exercises of religion in their houses, alwaies remembring with feare the hideous curse that the Prophet of God doth pray, may fall vpon the families, that call not on his name, saying, *Poure out thy furie vpon the Heathen that know thee not, and vpon the families that call not on thy name.* See you not the households deuored to cursing, where these duties of religion find not entertainment? And thus for the matters of God must they gouerne well.

1st. 10. 25.

Now, for the matters of the world also, they must ouersee the waies of their families; which thing *Salomon* commendeth in a vertuous wife by a word worthie noting; for it signifies to stand as a watchman in a watch-tower, who seating himselfe in that place of aduantage for that purpose, looketh carefully on euery side, and obserueth and giueth notice to the Citie of all

2. In masters of the world.

Prou. 31. 27.

approching enemies, that none may surprise the same at vnawares : so must the wife, and (therefore much more) the husband haue their eyes and minds attentiuē vpon the behauiour and carriage of all vnder their roose. Now of this ouer-sight these are the parts : first, they must appoint their inferiours such workes and seruices, as are fit for them to doe, and follow them and looke after them, that they may performe it accordingly : for had not the Lord seene, that inferiours would stand in need of such following, he would neuer haue made this difference in the family. If seruants and children, would of themselues bee painefull in their businesse, what neede the master or dame to doe any thing in the house : but God saw well, that the best seruants in the world, would need helpe this way ; and therefore ordained gouernours in a family, euen two gouernours ; one chiefe, the other subordinate, that the absence of one, might be supplied with the presence of another. For the prouerbe saith well, that the masters eye doth fat the horse, and the masters foot doth soyle the ground : and if the eye of the one of them be not euer and anone attendant vpon their inferiours, they shall find, that their bare commandments will haue little efficacie, to bring any thing well to passe. Secondly, they must marke the carriage of their inferiours, and take notice what disorders are ready sometimes to creepe in secretly, sometimes violently to breake in vpon their families ; that such euils may be either prevented, or else resisted speedily, and find no quiet abode in the familie.

familie. Idleneſſe, twatling, diſcord, and many more imperfections, are apt to ſteale vpon the beſt ſeruants and children in the world, which the Lord well knowing, made rulers in the houſe to keepe all in good order. And if it ſeeme vnto vs (as it is) a comberſome thing thus to rule and guide an houſhold, we muſt remember, that God did not make man to liue at eaſe, and take his pleaſure, but to doe ſeruice, which now (in this corruption of mans nature), cannot but proue painefull. And though this care be ſomewhat troubleſome, yet the miſchiefes that will follow vpon the want of it, are much more troubleſome: for if the eyes of the maſter and miſtreſſe ſtand not open to ſee, and oppoſe the faults of thoſe that are vnder them, they will grow bold and licentious, and full of wickedneſſe, be the gouernours otherwiſe neuer ſo godly: but by their mutuall carefulneſſe, this duty may be made ſomewhat eaſie to both, and much peace follow in the houſe, by ſtopping the way againſt much ſinne. Laſtly, they muſt ioyne in admoniſhing, encouraging, reſprouing, and (if need be) correcting their inferiours: both muſt diſcountenance thoſe that miſcarry themſelues, and both muſt giue commendation and good allowance to them of good behauiour; that ſo they may both maintaine each others authority to the full. If one thinke fit, by ſome little kindneſſe to encourage any in the family, the other muſt not grudge and bee vnwilling; if the one will reſproue, the other muſt not defend; if he will correct the children, ſhe muſt not grow angry and ſaue them (as if ſhe thought it much

much they should be kept vnder nurture), neither must he saue them out of her hands, when she seeth cause to giue chastisement. Suppose that either of them excede this way, correcting either without cause, or aboue measure, the other must not make a braule of it before the face of the inferiors, as it were to bolster them out against the gouernour: but they must quietly debate the matter each with other alone, and keepe their disagreements in this kind from appearing in the family: for if hee doe and she vndoe, if he correct and she cocker, or if she chide and hee defend: (besides the distempers and heart-burnings which will grow betwixt themselues) they shall also so lighten and lessen each others power in the family, that both at last shall grow into contempt, because of their indiscretion. Opposition betwixt gouernours, by making sides, vndoes all, neither shall be respected or regarded, when they tender not the good esteeme each of other. If in a boat all the burden be puld vpon one side, the whole vessell is ouerturned: so in a family where such dissention is betwixt gouernours, the whole houshold is little lesse than drowned in the waues of contention and strife. Take vp the heeles, and the head will catch the knocke; and knocke a man vpon the head, his feete will lie still as dead: so if the man bee despised, the wife shall not long preserue her esteeme, if shee be set light by, he will soone be scorned also. They must therefore *be* ioyne hands in these workes, that their dissention may not blast the fruite of all their indeauours. It is harmefull to nourish as it were a domesticke

mestick faction in this little common-weale: what one likes or dislikes, let the other (at least by silence for the present) seeme also to like or dislike, and let them neuer disagree, in admonishing or correcting, or commending; so shall their discrete concord in gouernment, preferue their authoritie among their people, encrease their loue each to other, and procure good amendment in their inferiours. And so much be spoken of the ioynt duties of husband and wife, both towards themselves and toward their families, both for maintenance and for gouernment. We come now to speake of such proper duties, as are peculiar to either of them, wherein we will first informe the husband, and afterwards the wife.

CHAP. VIII.

Of a mans keeping his authoritie.

HHe husbands speciall duties, are all fitly referred to two heads; he must gouerne his wife, and maintaine her; and as our Lord Iesus is to his Church (for with that comparison is the holy Ghost himselfe delighted), so must hee be to his wife an head and sauiour. As for gouernment, two things also be required of him; one, that he keepe his authoritie; the other, that he doe vse it. First then bee it knowne, that euery man is bound to maintaine himselfe in that place, in which his Maker hath set him; and to hold fast that account, re-

O

uerence

*The husbands
peculiar duties:
first, to gouerne;
secondly, to
maintaine.*

*A man must
keepe his autho-
ritie.*

uerence and precedency, which both God and nature haue assigned vnto him. Nature hath framed the lineaments of his body to ſuperioritie, and ſet the print of gouernment in his very face, which is more ſterne, and leſſe delicate than the womans; he muſt not ſuffer this order of nature to be inuerſed. The Lord in his Word hath intituled him by the name of head: wherefore hee muſt not ſtand lower than the ſhoulders; if he doe, doubtleſſe it makes a great deformitie in the family. That houſe is a miſſhapen houſe, and (if wee may vie that terme) a crump-ſhouldered, or hutch-backt houſe, where the husband hath made himſelfe and vnderling to his wife, and giuen away his power and regiment to his inferiour: without queſtion it is a ſinne for a man to come lower, than God hath ſet him. It is not humilitie, but baſeneſſe, to be ruled by her, whom he ſhould rule. No Generall would thanke a Captaine, for ſurrendring his place to ſome common ſouldier; nor will God an husband, for ſuffering his wife to beare the ſwey. It is diſhonorable to the Prince, if ſubordinate officers yeeld the honour of their places to the ouertopping of meaner ſubiects; and the contempt redounds vpon God, which a man is willing to take vpon himſelfe, by making his wife his maſter. It is Gods authoritie inueſted in his perſon, he muſt not permit (vnleſſe hee will wrong God) that it bee troden downe and deſpiſed: for this Saint *Paul* hath giuen vs a rule, ſaying; *Let euery man abide in the place wherein he is called.* It muſt be vnderſtood as well of the place for order and gouernment, as for meanes

meanes and condition of life. But here perhaps, some weake spirited man may interrupt me, and say; The thing you speake is reasonable, and happy were it, if a man could doe it: but experience shewes, it is sooner said than done, vnlesse you can giue vs some good direction how to doe it: but for himselfe, he hath met with such a virago, that will be gouernour, or will ouertume all; and against such a disordered, froward and sturdy-spirited dame, who can preferue his authority? To such obiector I answer: That most men doe falsely cast the blame (of loosing their authoritie) vpon their wiues, when in very truth it is wholly and onely due vnto themselues: for it is not extorted from them by the wiues violence, but lost, and cast away by their owne folly and indiscretion. It is not indeede in any mans power, to restraine a violent spirited woman from assailing his authoritie, but from winning it. Whether she shall breake forth into carriages of contempt, he cannot chuse: but whether he will prostitute himselfe vnto contempt yea or no, that he may, and must chuse. Many a citie is fiercely assaulted, and not taken. Many a woman strives to breake the yoke, but is not able. So long as the husbands behauiour is such, that the wiues soule (after that she hath recovered her selfe out of the drunkenesse of passion), is inforced to blame her owne rudenesse and rebelliousnesse, and in her conscience to acknowledge him worthy the better place: so long hath hee duly preferued his authoritie against all her rude and disloyall resistance. Know yee therefore all yee husbands, that

The meanes of
keepeing autho-
rity.

1. Get more
grace.

the way to maintaine authoritie in this societie, is not to vse violence, but skill. Not by maine force and by strong hand must an husband hold his owne, against his wiues vndutifulnesse: but by a more mild, gentle, and wise proceeding. Here we must take vp the words of *Salomon*, the excellencie of a thing is wisdom: wee wish not any man to vse big lookes, great words, and a fierce behauiour (as it were of a mankind mastiffe ouer some silly little curte), but we aduise you to a more easie, certaine, and artificiall course; which (that you may practise) this it is. First, let the husband endeavour to be garnished with all commendable vertues, and to exceede his wife as much in goodnesse, as hee doth in place. Let his wife see in him, such humilitie, godlinesse, wisdom, as may cause her very hart to confesse, that there is in him some worth and dignity, something that deserueth to be stooped vnto: let him walke vprightly, Christianly, soberly, religiously in his family, and giue a good example to all in the household: then shall the wife willingly giue him the better place, when she cannot but see him, to be the better person. No inferiour can chuse but in his soule stoope to that superiour, in whom grace and Gods image doe appeare according to his place. A vertuous man shall be regarded in the conscience of the worst woman, yea in the behauiour also of any that is not monstrous, and voide of all woman-hood. To bee worthy esteeme, will make one esteemed: it is no burden to any to yeeld themselues to such a one, as is apparantly better than themselues. A godly wife carriage

riage will draw on good respect, and allure to willing subiection; neither can any man produce an example of an husband thus qualified, that is trodden downe in contempt. If a Prince commend a coward to the place of a Captaine, his souldiers soone find it, and scorne him: but if he haue courage and sufficiency for the charge, though they may bee mutinous, yet he shall hold his respect amongst them. It is true, that (in a mad fit) the wife of the best husband, may sling forth and be vndutifull, but when that fit shall be past, and she is returned to her selfe againe, her selfe shal condemne her selfe, and iustifie him; and so in stead of loosing his authoritie, he recouers his owne with good aduantage. Bee you therefore all assured, that you shall find vertuous and good carriage, the best preseruatiues of good account. These awe the heart, these command reuerence, these offer themselues to the mind with an honourable kind of grauitie, and will not suffer the man (in whom they be) to bee long spumed at. Take paines to make thy selfe good, and that is the most compendious way to make thy selfe reuerenced.

But as in generall, we prescribe a good conuersation for the best preseruer and maintainer of a mans authoritie in the familie, so speciallie must all husbands bee counselled to shunne and abandon three speciall and disgracefull euils, that are neuer separated from this effect, of making euery man to seeme base and vile in the eyes of those that see him so disordered.

The first of these is bitterness, as the Apostle Paul termes

2. *Avoid three
chief faults.*

1. *Bitternesse.*

Coloss. 3. 19.

termes it; in giuing all husbands warning of it saying: *Be not bitter to your wives.* An outrageous, sharpe, tart, violent carriage, consisting of railing, reuiling, striking, and other furious words and gestures, hee fitly calleth bitternesse, because it is as contrary and offenseuue to the mind and affections, as gaule and wormewood, and coloquintida, be to the taste or pallate. Who euer kept a bitter thing for any other purpose, than to make a medicine? and is not that a bad husband, that is good for little, but to be his wiues purgation? Doubtlesse hee must needs be ill-respected, that doth no good but by accident, and against his purpose. If he be gaule and aloes in her mouth, is it any wonder, though she striue to spit him out? This bitternesse shewes folly, and workes hatred, and therefore must needs be a great vnderminer of authoritie. They will hate whom they feare, saith one well of a tyrant: a tirannicall husband, as well as a tirannicall Prince, shall thrust himselfe besides his place. In violent and furious words and deeds, he proclaimes himselfe a foole (for anger rests in the bosome of fooles saith *Salomon*); and hauing inforced his family to take him for a foole, can it but follow, that they shall be weary of his gouernment? Such demeanure bewrayeth great impotencie of affection, and great want of wisdom, whence will insue want of reuerence. Wherefore if thou beeest an husband, and wouldst be respected by thy wife, tumble not thy selfe in those dirty and stinking guzzels of cursing, railing, swearing, and the like madnesse of furious wrath, the sauour of which will smell so loathsome.

somely in thy wiues nostrils, that she shall hardly keepe her selfe from first hating thee, and after despising thee: but make thy selfe loued, by not being causelessly and excesiuely offensive.

Secondly, hee that would retaine the preeminence of his place, must auoide vnthriftinesse (another great enemy to reuerence) that (as a worme) rotteth and consumeth it. This is often termed folly by *Salomon*, and a foole must needs inherit hatred and contempt. Drunkenness, gaming, ill company keeping, be the three parts as I may call them, of vnthriftinesse; the first drowneth wit, the second consumeth wealth, the third eates out the heart of all good conditions: and he that hath neither, wit in his head, nor money in his purse, nor good qualities in his person, how can hee bee but loathed and despised? when drinke hath banished reason; gaming, prouidence; ill companie, good conditions, the carriage must needs be foolish, wicked, beast-like; the person base, contemned, loathed. This vice he that followes, must needs forfeit at once his wit, his wealth, and his estimation. Contempt will come vpon him as swiftly and irresistibly as pouertie, that ruinateth at once his soule, body, name, family, posteritie, by seeking to please his inordinate appetite, and burying his reason in sensualitie. Neuer did vnthrift keepe his place no more than his money. Honour and wealth runne from him both at once: for who can regard him, that will needs make himselfe worth nothing. Our English calls thriftinesse good husbandry, and a thrifty husband, a good husband, as if

2. Vnchristian.

if it were the chiefe part (from which the whole might worthily receiue its name) of a good husbands durie to be thriftie. Wherefore away with drinking, gaming and following riotous companions, if thou wouldest not be cast at once out of the hearts of all thy family, and all thy neighbours, and of thy wife also, both for loue and reuerence.

3. *Lightnesse.*

Thirdly, lightnesse must bee auoided by husbands. Foolish, childish, vnstaied tricks, that haue no stampe nor impression of grauitie, or discretion seene vpon them, but saueur strongly of a kind of puerilitie and boyishnesse. Such contemptible things must needs expose a man to contempt. If the husband put a fooles coate vpon his backe, and take vp a bauble into his hands (and what else bee these toyish and odde, and boyish words and behaviours, which are common with some, but badges and recognizances of folly)? can he blame his wife, though she take vp a loud laughter at him? The bitter man is like a frantike head, very troublesome; the vnthrifty man as a scald head, very fulsome; the light man, the iester, like a giddy head, very ridiculous. Such men will soone displace themselves, though no man striue to vndermine them. But let euery godly man abhorre and cast from him all these base euils, and striue for holines and grauitie of conuersation, that so he may be indeed a gouernour, and that his superioritie (supported by such pillars) may stand vpriight and vnshaken, and not be cast downe flat into the dust of contempt and disreuerence.

CHAP.

CHAP. IX.

*Of the parts and ends of a mans
authoritie.*

BUt authoritie must be exercised, as well as preserved, yea verily it cannot be kept, vnlesse it be vsed, being like a sword, that will rust and be marred, if it lie still in the scabberd without vsing. Now that men may vnderstand how to vse this pretious thing (for authoritie is one of the richest iewels of the world, it is a modell of Gods soueraigntie, and a little mappe of his great greatness, that is greater than all, and the very life and soule of all societies), it is necessary for vs to direct them herein, by standing vpon three points. First, to shew the parts of authoritie; secondly, the end; and thirdly, the manner of vsing it: so men knowing what, why, how to doe in this businesse, shall not want sufficient information. Of the parts of authoritie first, I meane by authoritie, a power of exercising gouernment and dominion ouer another, and this hath two parts, to guide and to recompence; to direct, and to requite. Direction consists in the inioyning and appointing of lawfull things to be done, and in the forbidding and prohibiting of things at least indifferent. Recompence is also double, of good and obedient carriage by commendation and rewards; of euill and disobedient, by reproofes and punishments. Com-

P

menda-

*The parts of an
husbands au-
thoritie.*

mendation is the encouraging of one in wel-doing
 by manifestation of a good liking, in words tend-
 ing to praise him: reward is the bestowing of
 some benefit more, than were otherwise due vpon
 him, that hath done well for his further animating
 therein. Reproofe is a charging of a fault vpon
 the offender with words, tending to put him to
 shame and grieve for it. Punishment is the inflict-
 ing of some smart or losse, or like euill vpon the of-
 fender, that may cause him to be sorry for his fault
 and to reforme it. These are the parts of govern-
 ment, I meane those things which a gouernour by
 vertue of his place, both may and must take vpon
 him to doe, and which are so appropriated to the
 place of a gouernour, that none other may aduen-
 ture to doe them all, vnlesse he will exceede his vo-
 cation, sinne against God and wrong the person,
 ouer whom he so vsurpeth. Now concerning all
 the former, *viz.* commanding, forbidding, com-
 mending, rewarding, reprobuing, it is of all hands
 granted, that it is lawfull for an husband to exer-
 cise them all vpon his wife: yea, and for some kind
 of punishment also, by withdrawing from her the
 plentifull demonstrations of kindnesse, and fruits
 of his liberalitie, and by abridging her of her li-
 bertie, and the inioyment of many things delight-
 full, it is yeilded, that an husband may inflict the
 same: but whether he may correct her, yea or no,
 with blowes; because it seemeth too impious in
 him to doe it, and too seruile in her to suffer it, that
 is a question. For my part, I would be loath to al-
 low an husband the liberty of carrying himselfe
 vnto

*Whether a man
 may beate his
 wife, yea or no.*

vnto his wife, as vnto his slaue. He can but strike and beate his bond-woman: with what face can he come to kisse and imbrace the same person, whom he hath laid vpon with his fist, or with a cudgell? How doth he cherish her as his owne flesh, whom he thus opprobriously putteth to grieffe and smart? Would hee vse himselfe so, if himselfe should offend? Where hath hee an example of any godly husband, that hath taken vp a staffe against his wife? Why will he doe that, which hee can neuer shew, that any good man hath done before him? Is this to erre in her loue, to smite her on the face, or to fetch bloud or blewnesse of her flesh? But yet if a wife will put vpon her selfe euen seruile conditions; if she will abase her selfe to foolish, childish, slauish behauiour; I see not why the rod, or staffe, or wand, should not be for the fooles backe in this case also. And seeing God hath giuen the husband authoritie, and hath no where forbidden him the exercise of any part of authoritie, nor hath abridged him in any parcell thereof, no not by enioyning him any duty, that cannot stand together with the exercise of this part of authoritie, I cannot dare to say, but that (if she giue iust cause after much bearing and forbearing, and trying all other wayes, in case of vtmost necessitie, so that he exceede not measure) he may launce his owne arme where it swelleth, and scrat his owne hand where it itcheth, though he make it to smart after. It is most intollerable for a man in anger to strike his wife, for those weakenesses which are incident euen to vertuous women. But if she will raile vpon him

with most reprochfull termes, if shee will affront him with bold and impudent resistances, if she will tell him to his teeth, that she cares not for him, and that she will doe as she lusts for all him; if she will flie in his face with violence, and begin to strike him, or breake into any such vnwomanly words or behauiour; then let him beare a while, and admonish and exhort, and pray; but if still she persist against reproofes and perswasion, if her father be liuing, let him be intreated to fight; if she haue none, or he cannot, or will not, I thinke the husband shal not offend, in vsing a foole according to her folly, a child in vnderstanding; like a child in yeeres, and a woman of base and s^cruile condition in base and seruile manner: for euen so should he vse himselfe in like case, were he appointed to be a ruler ouer himselfe. And well may hee cherish her vpon her reformation, though vpon extremitie of misdeameure he doe chastice. To cherish ones person, and plaister their wounds, are things nothing impossible. Indeed wrathfull corrections seeme to make kindnesse vndecent, because contraries doe not likely issue from the same fountaine, but euen blowes, after patient forbearance, after much waiting for amendment without blowes, and so applyed, that it is apparant, a man seekes not to ease his stomacke, but to heale his owne flesh with a corasue, when nothing else will doe it (euen blowes I say with these limitations) may well stand with the dearest kindnesse of matrimony. Tis true, that no man in scripture hath so cudgelled his wife. But why is this?

this? is it not because no wife in scripture is read to haue offended in such kinds and degrees, as might reasonably call for such seuerity? In those former times, God permitted (though not allowed) an husband for lighter matters than whoredome, to put away his wife. No doubt that remedy made it needelesse to strike: no man would bee pestered with a woman of shrewd disposition, that should inforce him to fighting, if with a dash of his pen, he might turne her packing. But without all question, if in Scripture we should haue read of any woman so insolent, as we see some in experience, wee may conclude, that either diuorce should haue severed them, or else blowes should haue been vsed, as a sharpe medicine for so festered a sore. To conclude, let it bee the wisdom of a man, to make choyce of one that shall not need this rigor, rather than to dispute about the lawfulness of vsing it.

And so much for the parts of an husbands authoritie: we must next shew, the end whereto hee must direct all and each of these parts, and that is the good of his wife, the encrease of vertue in her, and reformation of vice; the making her better, and helping her to comfort here, and saluation hereafter euen in better manner, than she could be helped to, without an husband. So all gouernours haue their power from God, rather for the benefit of them whom they gouerne, than for their owne ease, pleasure, profit, or for the fulfilling of their owne desires. The King ruleth, that the people may enioy more happinesse by his Scepter, than they could without it; and euery Magistrate

The end of gouernment, the wifes good.

keepees his place for the safety and welfare of the subjects vnder him: for the attaining of which, he ought to hazard himselfe to any misery, and rather than misse of which, hee should willingly endure the greatest hardnesse in the world. So the Minister exerciseth spirituall iurisdiction ouer the people, not for filthy lucre sake, or for hautinesse and ambitions sake, but for the spiritual commodity of his flocke. In like sort therefore the husband hath this his domesticall soueraignty of his wife for her benefit, that God the gouernour of all may receive more glory by the comfortable fruite of his owne ordinance to them that yeeld vnto it. The aiming at this end, would be as great a furtherance as any could bee, to the wel-being of a family, and would keepe out almost all the mischiefes where-with now diuers households are little lesse than rent in pieces: for most men neuer dreame of this end, but serue themselues wholly in gouerning, and regard not their wiues at all. Therefore whatsoever themselues desire, or wil make for the pleasing of their owne humours, that they will doe, bee it neuer so dangerous and mischieuous to their wiues (than which a greater absurditie cannot bee committed in gouernement), because they conceiue (which conceite is altogether false) that they stand in that place, not to procure their wiues good, so much as to enioy their owne pleasure: whereas God ordained all gouernours, both priuat and publike, vnder himselfe, that by their meanes (which alwaies should be (as they are called) their betters) inferiours, might the better be drawne to him,

him, and so liue a peaceable and quiet life, with all godlinesse and honesty. The not knowing why they gouerne, makes husbands gouerne amisse, and so become burdēns to themselues and their wiues: he that shootes at a wrong marke, cannot but shoote awry from the right, and he must needs take awrong way, that mistakes the towne to which he should trauaile; neither can a man chuse but bowle farre from the mistresse, if he set the bias of his bowle the quite contrary way, to that it should stand. Wherefore an husband should often demande of himselfe, saying, Why am I the chiefe in this household? and why lyeth the gouernment on my shoulders? Is it that I should liue at more ease than any in the family? that I should fulfill mine owne wishes? and haue what I would? and that euery one should care for me, and I for none? No: for the head in the body was not created for its owne sake, and I would count him an euill Magistrate and Minister, that should bewray such a conceite in his place. But here I am the chiefe, that all may fare the better for me, that by mine vsing more wisdom, and taking more paines, and shewing more vertues than any of the family, all the family may liue more orderly and comfortably (and especially my wife) may enioy more quiet, and get more grace than could be attained, if I were away. The fruit of my ruling my wife, must be her comfort and happines; neither must I account any happines to my self, wherein she hath not her portion: so by often informing himselfe to what purpose he ruleth, he shal exceedingly help himself to rule wel.

CHAP. X.

Of iustice in the husbands government.

BVt to shoot at the marke, is not much praise-worthy, vnlesse a man do either hit it, or come neare it: so for a man to intend his wiues good, vnlesse hee effect it also, is not much to his commendation. Now the onely way of attaining the end of any businesse, is to doe it in a right manner. Wherefore we wil direct husbands, how they shal rule so, as to weaken euery corruption, and strengthen euery vertue, they shall meete within their wiues, and to make their liues ten times more holy and happy than else they could bee, and to giue them iust cause (which is the most desirable thing that can be in government) of hearty praising the name of God for their meeting together in marriage. At least, if the husband follow these directions, hee shall bee blamelesse in missing his end, because hee doth not misse it through his owne default, but by meanes of some other accident, that lies not in the compasse of his power to preuent. To the point then; a man in gouerning his wife, must gouerne himself, according to the rules of the three principall vertues, which are of most vse and note, as in all places of government; so likewise in this domestical kingdome or Monarchy; for so it is, and so it may most properly be called. These vertues are Iustice, Wisdome, Mildnesse; with the practise of

Three vertues
must be vsed in
gouerning;

1. Iustice,
2. Wisdome.
3. Mildnesse.

of which, he must temper the exercise of his authoritie, and then shall he bring glory to God, and good to his wife and to himselfe in governing. Iustice is the life and soule of gouernment, without which it is no better than a dead and stinking car-casse. Wisdome is the eye of gouernment, without which it is like a strong souldier, starke blind; or like an arrow without feathers. Mildnesse is the health and good constitution of gouernment, without which it is like a big body, full of diseases; vnjust gouernment is tyranny, vnwise gouernment is folly, vnmild gouernment is crueltie: but, iust, wise and mild gouernment, is gouernment indeed, causing the husband to be as it were a little God in the family, a weake resemblance of the large and vnlimited soueraigntie, and goodnesse of him that instituted matrimony. Let vs begin with Iustice, the soule of gouernment, the abience whereof doth make it to rot and putrifie, and to degenerate into the most fullsome and odious carrion of tyrannie.

By iustice, I meane that, that is commonly called distributiue iustice, which consists in fitting the vsage of persons vnder authoritie, both to the superiours owne limits, and also to the inferiours owne deseruings. This must be practised both in directing and recompencing. For the first, he must learne so to command, not as the chiefe and absolute commander, but as one who himselfe stands vnder a superiour power, to which hee doth more owe subiection, than his wife to him. Wherefore he must in no sort abuse his authoritie to force his

Iustice in directing must looke, first, that more lawfull thing be commanded.

wife to things that are sinfull. What God commandeth, hee must not forbid; what God forbideth, he must not command. What the wife cannot either performe, or omit, without sinning against God and her owne soule (because either the Lord himselfe, or some superiour powers haue interposed their authoritie), that is extreame vniustice for the husband to require, or to prohibite. What a madnesse is it to force his wife to disobey God indeede, or to seeme to disobey himselfe? What an absurd thing is it, to expect yeeldance, when he exceeds his commission? This is all one thing, as if hee should goe about to iussle her into some filthy stinking guzzle or ditch; whence it must needs follow, that if shee proue so strong, as not be thrust in, yet he makes himselfe odious, for hauing attempted her hurt: if she proue so weak as to fall in, he must either be at the paines to pull her out, and make her cleane againe, or else they must both perish together (stified in the mud of their owne wickednesse), shee for sinning at his commandement, he for commanding her to sinne. Yea, this is to thrust her into the very fier of hell, so much as in him lieth; out of which if shee bee not drawne by strong hand, she must be damned for yeelding, he for enioyning. Wherefore in such absurd and sinfull commands, hee shall violate the lawes of wisdom and iustice both at once, and shew himselfe in the same action both a foole towards her, and a rebell against God. For it is the highest degree, both of vnrighteousnesse and of idly for the subordinate gouernour, to take vpon him

him aboute the chiefe or ſoueraigne. Who would brooke a Conſtable or Maior of any towne, commanding to beare Armes againſt the King, or forbidding to pay ſubſidies and wonted paiments? Such one ſhould bee puniſhed for being a rebell himſelfe, and alſo a rebell-maker. Let no husband therefore forget, that the Lord in heauen, and the publike Magiſtrate on earth, are aboute both him and his wife, and that they both ought equally to be ſubieſt to both theſe; and therefore let him neuer ſet his private authoritie, againſt theſe authorities that are ſtronger than his; nor make his wife vndutifull to either of theſe, by a falſe claime of dutie to himſelfe. It is a tyranny and uſurpation for any gouernour to be ignorant of, or to tranſgreſſe the limits or bounds of his owne place: for a man to command his wife to lye for his aduantage, to breake the Sabbath for his gaine, to participate in his fraud and couſoning, or the like; nothing is more abhorrent from equitie. Where Princes haue commanded their ſubieſts to worſhip images, or commit other iniquities, they haue brought vpon themſelues the odious name of tyrants; and the not yeelding to their ſinfull commandements, hath been an high praiſe vnto their ſubieſts. Doubtleſſe the husband may with leſſe ſhew of reaſon, challenge power to appoint ſuch things: ſo to forbid his wife to pray vnto God, to come to the Word and Sacraments, to ſhew mercy to the diſtreſſed, with moderation and diſcretion, and the like; this is againſt right in the higheſt degree. When *Darius* commanded, that no man

Q 2 should

should inuocate the name of God for thirtie daies together, the Prophet *Daniel* would not condescend to such an abominable command: why then should a wife hearken to her husband in the like case, to the apparant transgressing of her Makers law? Nay, why should any man bee so vnruely and exorbitant in his ruling, as to call for obedience in such things? See then (all yee husbands) that your words to your wiues hold agreement with the Lawes of God, and of your publike gouernours not repugnant thereto, else you gouerne not, but tyrannize; and to disobey you, is the best obedience; or rather to withdraw ones selfe from following your ill ordered directions, is not to deny subiection to your place, power and persons; but to your finnes, lusts and corruptions, yea, to the diuell himselfe who rules in you, & abuseth your tongues as his instruments in such a case. If *Adam* were guiltie for hearkning to the voyce of his wife, contrary to Gods voyce; doubtlesse she should haue been punished also, for hearkning to his voyce against Gods.

2. That the husband vrge not the wife against her erring conscience, in things indifferent.

But this rule of iustice must be extended yet a little further: not alone in things that are vnlawfull, but also in things that to the wiues erring conscience doe seeme vnlawfull, must the husband forbear the vrging of his authoritie. What she vpon some reason (to her thinking, though not indeed and truth) grounded vpon the Word of God, doth account a sinne, that the husband ought not to force her vnto. The conscience is Gods immediate officer, and commanding by vertue of its commif-

commission (the will of God revealed in Scriptures) though it erre in construction of that commission, must yet bee obeied, and ouer-weigh the authoritie of all other commanders, till with due reasons manifesting such mistaking, it be better informed, and duly satisfied. For whosoever accustometh to goe against conscience in things, that though they bee not, yet are iudged to bee sinnes, will at length so blot out all conscience, as to goe against it in things y both are, and are also thought to be faults. Who so will make bold with an erroneous conscience, shall procure to himselfe either a dead and seared or else a perplexed and turmoiled conscience. So a man in offering violence to his wiues conscience, shall quickly driue her either to vtter vnconscionablenesse, or vtter vncomfortablenesse: for in crossing the verdict and sentence of her owne soule, either shee shall put it quite to silence, or make it so troublesomely and terribly clamorous, that the noise of terrors shall bee alwaies found in her eares, and her life shall be vnto her as tedious, as if shee were euer vpon the racke to bee tortured, through the fierce and inward accusations of her own inward accuser and iudge. Wherefore in cases of this nature, when a woman through weakenesse of iudgement misunderstanding Gods Word, reputeth a thing indifferent to bee sinfull, the husband must not by rigor and vehemence, compel his wiues practise against her conscience: but with pittie and gentlenesse seeke to free her soule from the intanglement of such error by better information; still remembering that conscience

is the supreamest commander of man next vnder God, and hath the highest and most soueraigne authoritie ouer mens actions. The truth is yet, that if she pretend conscience, when it is but wilfulness, he must a while waite for the healing of this stiffness: but if faire perswasions will not reclaime her, he must at length vse the authoritie bestowed vpon him by God, and expressely enioyne her by vertue thereof, to change her obstinacy into subiection. You will perhaps demand, how a man shall know, whether his wife be wilfull or scrupulous? I answere; these two may easily bee distinguished one from another: for first, scruple of conscience is grounded vpon the word of God, and taketh occasion of doubting from some text of Scripture, that carrieth at least an appearance of condemning that, whereof it makes question. But obstinacy is euer vp with conscience, conscience, when yet it is backed with no part of Gods Word, that can in any reasonable probabilitie be thought to induce to a feare of doing or omitting, what it refuseth to doe or omit. Where wilfull error without conscience hinders yeelding, no heed must be taken to it; when an erroneous conscience hindereth, it must be tenderly handled. Therefore if a woman can produce some word of God (that maketh her doubt of the lawfulness of a thing) though it be perhaps misinterpreted by her, she must bee resolved, not compelled: but if shee stand vpon termes of conscience, without Gods word, shee may bee compelled, because there is none other way of resolving her: for not euery scruple of heart doth

doth make a thing sinne to a man in whom it is, but that alone which is grounded vpon scriptures, the onely guide and informer of the conscience: in which case conscience (though misinformed) retains its owne authoritie; and so to inforce a woman against it, were to force her to sinne, the most vnequall thing in the world from a gouernour. Again, it may be thought the mistaking of conscience, when things indifferent are deemed either sinfull or needfull, and in such things it is a point of iustice to tender a weak conscience, and a wrong to be eager with it: but if one will seeme to make a conscience of doing that (and so refuse to doe it) which God hath enioyned and commanded plainly; this is sure wilfulnesse in error, not infirmity of conscience: and therefore here the wife is not to bee borne with, but after good meanes vsed to discouer her error, if she persist in wilfulnesse, he may iustly be so much more vrgent, by how much she is more backward. For here hauing brought her (against her error) to doe her duty, hee shall soone also reclaime her from her error: for the euidence of those texts that he shall be able to alleage for the dutie, will soone quiet her heart against feares if any arise (but in case of wilfulnesse likely none will arise); and shee will be perswaded by her owne experience, that before could not bee perswaded: for where God sets a man at libertie, conscience may bind him, but conscience can neuer bind against Gods commandement, because it is neuer aboue God. Wherefore now bee not so vnrighteous towards thy wife, as to vrge her either

to displease God or her conscience in a thing indifferent, leaning on the word of God : for none is Lord of conscience, but onely God, the Lord of heauen and earth. And thus much for iustice in the matter of directing.

It must be exercised also in requiring either the bad or good carriage of the wife. Bad behaviour may bee requited with reproofes and corrections (as we said aboue), onely so, that iustice bee obserued herein. And to this end two rules must be giuen, one in regard of the thing for which, another in regard of the measure wherein one reproveth or correcteth : first, no reproofe or correction must be giuen without a fault; where no sinne hath gone before to deserue such hardnesse, it cannot without much vniustice be practised against her. No good Chirurghion will lay a plaister vpon a sound place, that were alwaies a needlesse labour, most times dangerous: for some medicine will make the sound flesh sore; so neither must an husband find fault, where no fault is, for feare of making a fault, where none else would be. The end of chiding or punishing, is to make the delinquent see and reforme an offence. Now how should that be seene and amended, which is not? wherefore it is most palpable iniquitie, to put the wife to the suffering of any euill of punishment, where the euill of blame hath not gone before. In truth there is no neede of coining faults amongst men; the best that is shall haue faults enow deseruing reprehension, wherefore it is a wast labour, and an absurd troubling of ones selfe and others to find them out, where they bee not.

Love.

*Iustice in re-
proofes requi-
reth, that none
be giuen with-
out a fault.*

Loue should couer many faults, therefore it should faine none: it must refuse to see diuers that be indeede, therefore it must neuer seeke to make them seeme to be, that are not; where God is not offended, a man must not chide; not his owne distempered passion, but some dishonour done to God, doth authorise him to vse some harshnesse of behauiour. If in other cases his tongue walke, or his brow lowre, or his hand be lifted vp, he abuseth the power that God hath put vpon him, and iustice will not beare that.

But here we must also obserue, that a fault reformed must goe in the account of no fault; and therefore a woman must neuer be vpbraided with it: for an vpbraiding is a reproofe, and a sinne amended, is after a sort annihilated. It is losse of time to stand casting on water, when the fier is thorowly quenched: yea, it is dangerous to be haling a leg, that is newly set in ioynt: when the cure is done, it is a thanklesse office for a Chirurgion to bring more plaisters, especially more searing irons: God hits no man in the teeth (saith the Apostle); what is reformed, should bee forgiven; what is forgiven, should be forgotten. When a sinne is left and repented of, it is dead and buried; why then should any man goe about to poyson himselfe and another, with raking the dead carcassee out of the quiet sepulcher? Indeed former faults may iustly be alleaged, to aggrauate the same offence reiterated, or salne into againe: but if the wise doe not repeat her sinnes in committing, the husband shall deale exceeding vniustly, if hee repeat it in reproouing.

A fault reformed must be counted no fault.

James 1.5.

God promiseth, that if the sinfull man doe cast away his sinfull deeds, he will also blot them out of his remembrance, and bury them as in the bottom of the sea. Why should man remember, what God hath forgotten? Doubtlesse therefore it is an ill memory, that will recall those things, which God would haue buried in deepest silence; and repeate that which he promiseth not once to mention; to hit a penitent sinner in the teeth, is a manifest iniurie. Wherefore chafe not against thy wife for no fault, reprove not her when shee dishonours not God, neither let passion euer make thee cast those things in her dish, which she hath reformed; so shal thy waies be conformeable to iustice in this point, of reproving or punishing, what concerneth the cause of doing. But the measure of doing is in euery thing almost of as needfull obseruation as the cause: for iustice wisheth not onely to tarry till a fault bee committed, but also when it is committed, to proportion the reproofe or punishment vnto the fault. He that layes a fretting coraziue to a light sore, free from dead or proud flesh, shall proue himselfe either a bungling Chirurgion, or a very mount-banke, that lengthens the cure onely to make himselfe worke, and get more gaine by the patient: and men would count him a poysoner rather than a Physitian, that for euery small infirmittie, would be tumbling the stomake vp and downe with the strongest potions or vomits, where the gentlest purge that might be would serue the turne for health. So is it certaine, that that man misintendeth his reproofes or corrections, which makes them

*Reproofes must
be proportiona-
ble to the fault.*

them sharper, than the offence deserueth. Anger, not loue, desire of easing ones owne stomach, not profiting his wiues soule, is the ground of these reproofes, which offend in such excessiuenesse. But let vs come a little nearer to this point: the husband must know, that for correcting or actuall punishing of his wife, he must come exceeding slowly to it, and bee very seldome in it, neuer proceeding vnto it, till some palpable wickednesse haue compelled him, because other meanes haue been frustrated. For a man to estrange his countenance and behauiour towards his wife, to with-draw the testimonies of his loue, to cease to trust her, or to speake familiarly and chearefully to her; these be such things as deserue the name of corrections or chasticements. The wife that hath not forgotten al good affection to her husband, cannot but smart and bleede vnder these stripes (as I may call them). They are therefore to be of rare vse, and (like eating things or coraziues) not applied at all, till the grosslenesse of much misdeameure shall euen compell vpon necessitie, to the applying of them. But for blowes, for strokes with hand or fist, nothing should driue an husband to them, except the vtmost extremities of vnwiselike carriage, vnlesse shee bee peremptory and wilfull in cursing, swearing, drunkennesse, &c; vnlesse she raile vpon him with most violent and intollerable termes; vnlesse shee out-face him with bold maintaining, that she will doe as she doth, in despight of him; vnlesse she begin the quarrell, and strike or offer to strike; an husband no doubt should hold his hands,

and not forget himselfe to be an husband, till she haue cast off all shewes of remembring her selfe to be a wife: but if such extreame putrefaction shall fall out in any mans case, I see no cause of forbidding to cut or seere ones owne most tenderly beloved flesh. But for all things of this kind, whether reproofes or chasticements, they must still be more or lesse sharpe, as the fault is greater or lesser, being suitable not to the passion, or losse, or hurt of the reprobuer, but to the sinne and offence of the reprobued. As the plaister must bee fitted to the wound, the medicine to the disease, so must the reproofe or correction be to the sinne: for of those sinnes which doe necessarily require some reprehension or chasticement, there are degrees according to the greatnesse or littlenesse whereof, it is a mans dutie in iustice to vse more or lesse earnestnesse, and shew more or lesse dislike. And if any man would know a sure rule for the compounding of this medicine, let him take this that followeth. According as the sinne is more or lesse grosse, or dishonourable to God, so must the seueritie of the husband be more or lesse. A small sinne must bee lightly passed ouer, though it bring a great losse with it, a great sinne must haue more sharpenesse, though in stead of losse it haue procured profit. As the cause of reprouing, must be the breach of Gods comniandement, not the crossing of the husband in pleasure or profit, or the like; so the measure of earnestnesse and sharpenesse therein, must be taken from the measure of the sin against God. A man must chide more, and more vehemently,

mently, for his wiues gainefull vntruth, than for her damagefull forgetfulnesse. The most exorbitant sinnes (such as I named before) may be chastened with blowes; others not so notorious (but yet of dangerous consequence) may be chasticed with some with-drawing of wonted kindnesles and trust: but for the most faults, a reproofe should serue the turne; and euer the quantitie of seuerity must follow the degrees and kinds of sinne, not the disprofit or ill effects thereof to ones estate, so shall a man obserue iustice, by being moderate in requiring his wiues euill deseruings, if shee deserue euill.

But another part of iustice, in recompencing, is, that the good deeds goe not vnrecompenced; rewards and commendations must be giuen, to increase the good things that are in the wife, as well as reproofes, to diminish the euill. *Salomon* saith, that the husband of the good wife shall praise her: and againe he saith; giue her of the labour of her hands. A man must giue his wife to vnderstand by words of comfortable approbation, what good content he takes in her good and dutifull behaviour. He must animate and incourage her to a perpetuities of pleasing and loyall carriage, by some speciall curtesies, as gifts or the like, in which hee knowes, that she will most delight: for the chearefull countenance, amiableness, affableness, and liberalitie of the husband, is to the good wife a cause of as great content, as any thing in the world, next to the fauour of God. She must not want this hartning in well doing: the land must be goodded (ac-

Good deeds must be obserued and commended, as well as bad reproofed.

Pro 31. 28 31.

cording to the country phraſe), as well as plowed and harrowed, elſe it will bring forth very little but weeds. Due commendations and rewards, doe nourish dutie and obedience. Euery reaſonable inferiour takes heart to obey, when he ſees obedience well reſpected. Spurre an horſe without pro- uender, and the beſt that is will quickly tire: but feede him well, and in due ſeaſon, and then ſpur- ring in time, will make him goe faſter. So the huſ- band muſt uſe his right eie, as well as his left; and hearten dutie, as well as diſhearten ſinne; good things muſt be commended, as well as euill amen- ded; vertue cheriſhed, as well as vice checked; and of all things the huſband muſt moſt loath to be of the euill nature of a flie, that ſtill ſeekes a gauled or bare place to blow his maggots vpon; and ſo prick- eth, and healeth not, making things worſe, not bet- ter, by intemperatenesse in finding fault: for no- thing is more diſtaſtefull in a ſuperiour, than to be euermore chiding and chafing: nothing is more baſe, than to be a continuall ſpie-fault, and to bee alwaies nibbling, where the ſkinne is off; and it is an high degree of vnrighteouſneſſe, to looke onely to the worſt things. Muſt not iuſtice giue euerie man his due? praife to whom praife, as well as re- prooſe, to whom reprooſe is due? The moſt righte- ous God marketh the righteouſneſſe of his ſer- uants, to recompence them according to the clean- nes of their hands before him (as *Dauid* ſpeaketh). Haue we not gracious promiſes, alluring to all vp- rightneſſe and fidelitie, as well as terrible threats to affright from ſinne? Doth not Chriſt hearten his Church

Church, by the consolations of his Word and spirit, as well as chasten it with diuers chasticements if need require? Men must imitate Christ in gouerning, if they will gouerne happily. And this he that doth not, shall neuer liue comfortably with a wife, but shall make his owne life tedious together with his wiues: for to bee alwaies chiding, is no lesse vexation than to be alwaies chidden. If a man be left eyed and left handed, that can neither see nor feele good qualities, because he is sometimes netled with the euill; if he let the good goe vnregarded and vnrewarded, being discredited by the euill; if he haue no leasure to see any thing well, because he sees diuers things amisse; this will fill them both full of endlesse discontentment, this will make his loue to decay, and in ceasing to loue, he shall cease to bee loued. This will make him sower and crabbed, and withall to allow himselfe in his sowernesse. This also will make the wiues at first heartlesse in being good, because good deeds are ill considered of, at last desperat in euill doing, because well or ill, all is one, they are still rated at, still frowned vpon. So both seede vpon the sower of marriage, and let the sweete passe by, and this is the bane of loue on both sides, causing perpetuall iarres, priuie heart-burnings, secret dislikes, and at last also open contention, and an irreparable breach betwixt them. Wherefore if euer thou wilt liue happily in matrimony, seede vertue, nourish obedience, confirme all good qualities, water and refresh the tender buds of thrift, dutifulnesse, and other graces which begin to bud forth, and to
appeare

appeare a little aboue ground. Consider what good thou enioyest by thy wife, as well as what trouble; what comfort she affoords thee, as what comber; what vertues she shewes, as what vices; what goodnesse, as well as what badnesse, that thou mayest strengthen the one, as well as weaken the other; yea, let thy wife see, that thou dost much more willingly looke vpon the best things, and much more often remember them, and that thou hadst much rather bee telling of her good, than of her euill, and making much of her, than reprehending: for doubtlesse when all is done, experience shall proue it, that the sweete hearbes grow fairest and safest in the Sunshine; and many a wife had bin very good, if the husband could haue scene and fostered a little goodnesse at the first. And so much of the husbands iustice in gouerning.

CHAP. XI.

Of Wisdome.

He next vertue of the husband is wisdom, the eye of gouernment which must helpe also to keep iustice in her place: for vertues are knit together in a neare band, one will draw on another, and none can liue without their fellowes. This wisdom is as the sterne of authoritie, which must guide it in an euen and a steady course, that it neither dash vpon slauish feare as a rocke on the left hand, nor vpon cōtempt, as a dangerous quicksand.

land on the right hand. The principall vse of wisdom, is to behaue ones selfe so vprightly, that loue and reuerence may not interferre, and the one cut and destroy the other. It is hard of an inferiour so familiar, to be loued and not sleightly set by, if ones carriage be kind and familiar; harder, if ones behauiour be more graue and reserued, to bee reuerenced, and not flauishly feared and hated. Prudence therefore must manage all things so, that it may keepe these two affections in their due temper, free from excesse, and free from defect, that a man may doe good according to the dignitie of his place: for affections will easily fall soule each vpon other, and wound one the other, to the mutuall ouerthrow of both. Loue will turne feare into a slender and slithy respect, feare will turne loue into hatred and despite: but discretion must so serue the turne of both in due time and season, that both may be preserued in their due measure and working. More particularly, wisdom must giue rules for the right ordering of authoritie, in generall first, and then in particular of each part of it.

First then in generall, it is a maine part of wisdom in an husband, to conforme the vse of his authoritie to the disposition of his wife, to which purpose he must labour much to become thorowly acquainted with the temper of his wiues mind. There is great difference of womens natures. Some are more stiffe, some more pliant, some will bee more easily ruled, some with more difficultie, some require more sharpnes, others will be better wrought vpon with gentlenesse; and the master-piece of

The vse of wisdom to keepe loue and feare in due temper.

The first rule of wisdom to know the wiues disposition, and conforme himselfe to it.

wisdome is, to frame al commandements reprofes, rewards fitly to the conditions of the party. Euen as he that is to ride an horse, must make his bridle fit for the mouth of the poore beast; a snaffle for one, a bit for another; an hard and heauy bit for one, a lesser and lighter for another, for euery bridle will not agree to the mouth of euery beast. In like case it fareth with women; some will be sooner perswaded than compelled, and some contrarily; which diuersitie of dispositions if a man marke not to frame himselfe thereafter, he shall create to himselfe and to his wife, a great deale of vnneccessary labour and cumber. A soft, tender and gentle natured woman, must bee dealt withall more tenderly, a rough, boysterous and high-spirited woman with more stemenesse and seueritie, whether a man command or reprove, or whatsoeuer else he doth or speaketh. And in this case an husband must not follow his own inclination, but bend and bow himselfe to the temper of his wife. Physitians giue not the same physicke to all bodies, and prescribe not such druggs as they haue nearest hand, but as are best befitting the patients body. Those also that deale in mettals, giue not the same heate to euerie metall; Leade will be sooner, and with more ease melted; Iron must haue more coales & more blowing. The husband must diligently obserue by his wiues actions, whether she be Leade, or Tinne, or Iron, or Steele, or of what metall she is made: for no man can doe any businesse well, vnlesse he haue some knowledge of the nature of the stuffe, which is to be the subiect of his worke; so must a gouernour

nour know the constitution of those that are vnder his gouernment, and behaue himselfe towards them differently, according as they differ. As they are more giuen to grieue or chafe, to bee deiected or to bee carelesse, so must a man measure out his actions, and the manner of them, that he may most heale (and least prouoke) those passions, wherewith the woman is most apt to be ouercome. Neither will this proue impossible to attaine, considering that the continuall occasion of conuersing together, will afford meanes enow of informing a mans selfe in this point, if hee take but any reasonable heede thereof. The Smith that is still conuersant about iron, can well tell the temper of iron, when a stranger in that trade would be to seeke; experience teacheth al men to know the proper qualities of those things that are much vnder their hands. So the man that is tied to a woman for terme of life, and must dwell in the same home with her, and see her vp-sitting and downe-rising, and know her whole priuate carriage cannot want meanes of knowing her constitution, and then to order himself accordingly: though it ask paines, yet wil it not be impossible, if (confessing it a duty) hee pray the Lord of heauen to furnish him with discretion to discharge the same. Saint *Peter* points all men to this part of discretion, when hee would haue it to bee considered by all men, that the woman is the weaker vessell; meaning, subiect to more naturall imperfections than the man; and the proportion of that precept, holds also in regard of the difference of the natures of women amongst themselves,

1. Pet. 3. 7.

selues, some being weaker than some. Wherefore in this matter must the husband indeed shew himselfe a man of knowledge in dwelling with his wife. To handle a glasse like a pint pot, is childish; yea, to handle a fine Venice glasse, as rudely as a thicke Greene glasse, which is nothing of so fine a making. And in this point also the example of our Saviour Christs government, may become our precedent: for he doth well consider, as the nature of all the members of his mysticall body (for they be all but dust, and full offraillties): so the particular nature of each of them: by which it comes to passe, that some are fuller of infirmities than others: so he exerciseth some more, some lesse; to one he sheweth more lenity, to another more severitie: some he puts to harder seruices, other to lighter: some he chasticeth with outward calamities, some with inward temptations, euen as he knowes himselfe, how euery ones estate will best beare, and doth most require. If some should haue those aduersities that their neighbours seele, they would proue extreamely discouraged; if others should enioy the same comforts, that such and such of their brethren doe, they would be starke drunken with conceitednes. Christs wisdom therfore shewes it selfe, in mixing a fit cup of consolation or affliction for euery soule. Euery husband must carefully imitate our Saviours example; and marke what will best sort with his wiues making: for if some women should be reprovued so often and sharply as others, they would be quite dis-heartned; and some if they should receiue so great kindnesse and commend-

mendations as others, would bee quite swolne vp with pride. Now the art and skill of gouernment must moderate all things according to the nature of the gouerned: and this is it that maketh it so hard a piece of worke to gouerne wel: but (as I said before) the Lord (the giuer of wisdome) will not beeniggardly to them, that craue this gift at his hands. Wherefore all yee husbands know for a certainty, that it sufficeth you not to be iust, vnlesse you also be discrete. Thy commandements may perhaps be not vnlawfull in themselves, but vnfit for thy wife; and then though thou mayest not be charged with vnrighteousnesse, yet thou canst not escape the imputation of folly, and that also is a sinne. Some man thinkes, that his wife should do all, and take all, as hee sees such and such a mans wife, and accordingly he carries himselfe towards her, and lookes to find at her hands, not considering that one last will not serue for euery shooe. And in this case, while most men will doe as their neighbours doe, and looke, that their wiues should do as their neighbours wiues, they fill their houses full of contention; yea, many whilest they follow their owne passions, and runne as their present moode doth driue them forward, do vtterly ouerthrow the peace of their families, because they will not doe and speake what is fittest for their wiues estate: but what holdeth most agreement to their owne humours. Now be aduertised (for the helping of many euils) that you must liue with your wiues, not alone as men of righteousness, but as men of knowledge also. And this is one rule of

*A second rule of
wisdome, to
chuse a fit time
and place for all
acts of autho-
rity.*

*A fit time is,
when neither
are in passion.*

prudence in generall, to know and obserue the wiues disposition. Another is to chuse fit circumstances for commandements, reproofes, rewards, and all the acts of power or authoritie, viz. first, a fit time, then a fit place; for these are the most notable circumstances of all actions, and such as doe most require our most heedfull obseruation. For time: there is first time for reproouing, commanding, commending, and all other actions: and againe, a time which is very vnseasonable for some, or for any of them, and to set downe particular directions, for that which admits of almost infinite varietie, is a taske (I suppose) euen altogether impossible to dispatch. Wherefore in grosse, two rules must here bee stood vpon, which will easily keepe out all notorious inconueniences, in regard of this circumstance of time. These rules (I confesse) had most neede be obserued in matter of reproofing or chasticcing, that being a thing wherein most warinesse had need to be vsed, because it is most apt to be taken in ill part, and because (as it is most needfull, and if it speed well does very much good), so a little thing will hinder the fruit of it, and make it proue very dangerous. Wherefore in administering it, most discretion had need to be vsed, that it poyson not in stead of healing. But yet in all the other parts of gouerning, the same rules are so vniuersally necessary, that much mischief will grow in a family, for want of obseruing them. A commandement vntimely giuen, may do as much hurt as a blow, and an vnseasonable precept may proue as pernicious, as an vnseasonable reproofe. But let

vs shew what times prudence must chuse for the doing of any act of gouernment. Now as in this case there are two persons to whom this authority pertaineth, namely, the person that exerciseth it, and the person towards whom it is exercised; so a time of reprobuing or commanding, &c. must bee chosen agreeable to the disposition and sufficiencie of both, and it must be then vsed, when he is fit to vse it well, and shee to take it well. First then, when a mans selfe is quiet, in tune, free from much anger or griefe, or other like perturbation, then may he wisely command, reprove, or doe any other like thing as occasion shall offer it self, that being a season, when in al likelihood (if at any time) he shall doe it well. But when anger boyleth within, when rage hath filled his veines, when choller hath darkened his vnderstand, and muffled vp the eye of his iudgement, then is he to take paines with himselfe, to bring himselfe into due temper againe; and till that be done, to forbear the exercising of any part of his authoritie, vnlesse hee will disgrace himselfe through that faultinesse, which cannot but flow from the ouer-ruling of such passions. A man that is hot and burning with the violence of wrath, will command that, which himselfe in his more quiet moode, will plainly see and confesse to be very inconuenient; he will reprove for that, which after the fit is ouer, his owne heart will say, deserued no reproofe; and he will doe all things with such cutted, yndecent, vnfauory speeches and gestures, as will vtterly marre the fashion of all his actions. The skilfullest Carpenter, or other Artificer that
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is, shall yet bungle and worke very vnskilfully, if when his head is light and westy with drinke, hee take his axe or plane, or other tooles in hand. Certainly strong passions disorder a man, as much as strong drinke; and their vnruely violence doth as much disable him, from considering what is fit, as can the fumes of wine or ale. No man can doe any worke well, if in his hand, arme or shoulder, some bone bee displaced: and as for distempered affections, they doe nothing else but put the mind and soule out of ioynt; that therefore is no conuenient time of working with them. In wrath a man shall speake, not what is fit for the occasion, but what is agreeable to his passion; not what the matter requireth, but what his ill affected heart doth carry him to; and as licour will saour of the caske, so will all a mans words and gestures, of those his inward perturbations. It cannot be wisdom for a man to set about a businesse, wherein the vse of wisdom is needfull, at such times as he hath lost his wisdom. Now anger and sorrow, and the like, are so quite contrary to wisdom, when they bee come to some extremitie, that when one enters into the heart, the other departeth out. A man is out of his wits in these fits: for anger is a short madnesse, and how can a mad man rule well? wherefore when a man feeleth the fier of passions inkindled within, then let him giue himselfe to quench his owne fier, and leaue meddling with others; then let him forbear to endeauour the directing or correcting of others, and set himselfe on worke to direct and correct himselfe, and to bring his owne soule in

in frame, then speake to none but to God, and to thy selfe: to thy selfe in reproofes for so farre overshooting thy selfe: to God in prayer, to giue thee strength against such corruptions. Sicke men keepe home, and attend their health, and forbear working for the time of their sicknesse, or the fits thereof. A sicke mind will as ill performe a worke of this nature (whereof we speake) as a sick body can dispatch a bodily labour. Wherefore now keep in, and take the physicke of some wholesome meditations, and hauing recovered the health of thy mind, thy right wits, then thou maiest againe with profit returne vnto thy worke of ruling. He that will not bee ruled by this counsell, I will send his thoughts vnto a thing, that shall most liuelily represent himselfe vnto himselfe. Did you neuer see a drunken man on horse-backe? haue you not marked his ill ordered ordering, of the poore reasonlesse (but sober) beast vnder him? Sometimes he gallops amaine, to the danger of breaking his owne neck, or his horses; then of a sudden he stops short without any cause; then he spurs on againe, and againe he stops: now hee fetcheth a friske one way, and now another; now goes forward, then turnes backward, and at euery turne is little lesse then quite besides the saddle, neither can the best paced, quietest, and best managed horse in the whole world tell how to carry himselfe so, as to giue the westy rider content. Iust so it is with an angry man, or a man other waies impassioned, toward his inferiours; he will haue this, and then that, and anon dislikes both; he stamps, and yawles,

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and

and speaketh halfe words, and broken sentences, and imperfect English, so that hardly can a man conceiue of his meaning, and himselfe is not able to say, what himselfe would haue; then he chides for this, and chides for that, and will not bee contented with any answere, nor any submission; then nothing will content or satisfie: speaking is saucynesse, silence is fullennesse, euery thing is misconstrued, euery thing mistaken; and thus he troubles himselfe and his wife to no purpose. If hee chide then, his reprehension holdeth no proportion to the offence, but is for euery small fault outrageous, as was the heart from whence it came. So hee disgraceth himselfe, and not the fault, and maketh his wife condemne him, and not condemne her selfe, because hee speaketh not what is fit, but what hee likes; not what is sutable to the fault, but what agrees to his owne distemper: and by committing a greater fault, in reprobuing a lesler (or perhaps no faults) he makes euery thing worse, and not better. And (in a word) the issue is, that within a hower or two after, hee hath cause to hide his head with shame, and to blush before his owne conscience for his sinfull and absurd speeches and behaiours; then if hee command any thing, his commandments are likely farre out of square; and in a mood he will needs haue that done, which after himselfe cannot choose but bee sorry for; and so crooked, peruerse, drunken, staggering, reeling, is his whole behaiour, that neuer did drunken rider more vntowardly sit on horse-backe, than he behaues himselfe in his gouernment. Wherefore as a wise man,

if he feele his head a little giddy, will rather lye downe to sleepe, than set his foote in the stirrup, and (vnlesse he be so farre ouer-gone with drinke, as not to perceiue his owne distemper) he goes to bed then, and considers, that another time will do better for a iourney: so let euery wise man thinke in case of wrath and anger (and so will he thinke, if anger haue not too farre preuailed within him), this is no season of admonishing or directing, now it is best to lay the passion to sleepe, and to put off the busines of doing acts of authoritie to another, and a fitter opportunitie. In truth in this respect also, the matter is much alike betwixt an angry and a drunken man. He that is quite overcome with drinke, is neuer more full of words (but likely they be broken and clipt words), than when he knowes not how to bring out one ready and plaine word; and neuer more apt to be meddling, than when hee can hardly stand vpright vpon his feete: euen so a man overcome with passion, is very prompt to be speaking, chiding, commanding, when his wrath will hardly giue him leaue to bring forth a perfect sentence, or distinct word; but the more apt to speake, the more vnable to speake well. Wherefore it were wisdom in this case, the more carefully to restraints himselfe, by how much his distemper doth more earnestly thrust him forward: for passions will grow by exercise, and bee calmed by restraint. Wherefore if thou beeest an husband, take this aduice; authoritie cannot bee well managed, but by the hand of wisdom, therefore vndertake not to exercise it, when wisdom is banished; goe

not about such a worke, but when thy hart is quiet, thy iudgement cleare, thy mind setled, and when thou art thy selfe; then shew thy wife her duty, then say what thou wouldest haue, then tell her of her faults, else neuer shalt thou make her see her dutie, or amend her faults. In a word, neuer go about to iudge of colours, when a moath is in thy eye. And thus must a good husband keepe time, in regard of himselfe.

*Wifolome must
look: to the
wifes fitnesse
to heare.*

He must likewise obserue due seasons in regard of his wife, those, namely, wherein she is capable of receiuing information, or reproofe. If she bee not fit to heare, as well as himselfe to vtter good and wholsome words, the labour of vttering them must needs be lost. When she is quiet, chearefull, well pleased, free from excessiue griefe, anger, paine, sicknesse (which dispose the soule to passion) or other like vexations; then is a due time of telling her of a fault, of wishing her to doe or forbear, what a man would haue done or forborne: else her passions will make her as vnable to take any thing well, as his, will make him vnable to doe it well. A good huswife (you know) will looke, that the vessell be sweete, into which she powreth good licour. A reproofe or direction to the wife, is like good licour; if the wifes heart be fusty (as it were) with wrath or griefe, or the like, the speeches are lost and marred, that are spoken to her at that time. No man (vnlesse himselfe be drunken) will stand chiding, admonishing, perswading a drunken man: but first we get them to sleepe out their wine; and when they bee sober, wee follow them with good counsell.

counsell. And doubtlesse wrathor griefe, or any strong passion, doth as much intoxicate the soule, and obscure the iudgement, and hinder the operations of right reason, as any the strongest drinke or wine in the world. An ouer-angry, or over-grieved soule, will no more see or confesse a fault, accept an admonition, marke good counsell, receiue good directions, than a drunken man; and so it can be no discretion, to bestow words on a woman then, when it is not possible they should doe her good. A potion must not be giuen vpon a full stomack: no Pilot will set out of the hauen, and hoys vp saile in a mighty tempest: neither should any be commanding or chiding his wife, when a strong tempest of passion lies on her mind, and when her stomacke is full of distempered perturbations. Let the mind be calme, the iudgement cleare, the soule quiet, and then cast in good words, as good seede into ground, that is plowed and manured, and well fitted for the seede. And he that cannot moderate himselfe in this wise towards his wife, shall often make three or fower faults, in speaking of one, and make a iarre and a breach by giuing that commandement, which at another time would bee quietly accepted, and without repining. For the woman in such case will iudge of euery thing, not according as it is indeede, but as it seemeth to her distempered iudgement, which (as an eye that looketh through a glasse of a greene (or other like) colour, esteemes all things of the same colour with the glasse, so) maketh all things beare a semblance of distemper to her-ward, because it selfe is distem-

pered; then she misconstrues what euer is done or said, as if it proceeded from hatred and ill will, from dislike of her person, from disrespect, and not louing her, and nothing can be so warily spoken, but she will picke a quarrell at it; then euery burden seemeth to her heauy, and euery word harsh; then can she rellish nothing well, because the palate of her soule is imbittered and out of taste, then can she see nothing right, because the dust of passion hath put out her eyes, nor heare any thing well, because anger and sadnesse haue stopped vp her eares; so in this case a man shall take as foolish and bootelesse paines, as if he were to speake to a deafe body, or shew a thing to be seene of him that had no eyes to see it. Wherefore in this case the husbands worke must be to frame himselfe to such behauour, as may asfwage her heate, and bring her mind backe to moderation; and when she hath her right senses againe to giue him hearing, then let him open his mouth to speake that, that shall be needfull. Doe not aske me (in a kind of disdain) whether thou shalt suffer her to goe away with the last word. I tell thee it is a most vndecent thing to see a man contend with his wife, who shall speake most and last. What is this, but to fall on plaine scolding with her? Better that she speake last, than both speake foolishly; and better that she talke alone, than that thou by talking, shouldst be cast into the same phrenzie: for it is extreemely difficult to talke with an angry body, and not grow hot for company, walke not with an angric man (saith *Salomon*), lest thou learne his waies. You may see, that
anger

anger also is a catching disease, if a man but conuerse with one that is infected with it: but to contend with an angry man, and to bandy speeches with him that is intraged, and not bee at length as full of anger and furie as himselfe, this is vtterly impossible. And thus a man infecteth himselfe, in stead of healing his wife; and breedeth a flat quarrell, for want of a little patient differring, and so the Physitian and the patient be false together by the eares, about taking the potion, than which, can there be a more vnbeleeving, and ridiculous spectacle? Take counsell therefore of wise *Salomon*, who saith, that a foole vtters all his mind (he layes it vp at any time, if he be a little stirred, as if he did vomit vp his words, and not speak them): but a wise man will keepe it in till afterwards. Meaning, if either in regard of his owne indisposition, or some other cause in the hearers, hee perceiue the season not to serue. A foole is with child of his words, of which he must bee deliuered, or he breakes in pieces. A wise man beareth his words in his mind, not as an heauy burden on his backe (which he must cast downe of necessitie, because he can hold it vp no longer) but as he doth a iewell in his pocket, or money in his purse, which he can both hold in, and draw forth, as reason tells him, there is vse and cause. Wherefore now, as thou lookest, that euery other thing should besit to receiue the things, that thou wouldst put into them, the vessell the liquor, the ground the seede, the chest the clothes, the house the guest, and other like; so take care, that thy wiues heart be fit to entertaine thy directions
or

or admonitions, and that there be roome for them in her mind, before thou send them thither for lodging. Looke that she be quiet, well pleased, pacified; not leauened with wrath, or imbittered with griefe, or sowed with discontent. Euery man is a foole in his fits of passion, and *Salomon* hath spoken it once for all; *Speake not in the eares of a foole, lest he despise the wisdom of thy words.* And so much for the rules of wisdom, in regard of the time of performing acts of gouernment.

Another circumstance of moment, is that of place, about which wisdom would, that these rules be obserued. First, that what parts of gouernment doe carry with them any difficulty and distastefulnesse, be exercised in priuate betwixt them two, *viz.* reproouing and commanding of things, that in likelihood may be against the mind of the wife, or the like: but secondly, what parts are pleasing to her, or no way contrary to the good liking of nature (as the giuing of commendations, rewards; or easie commandements) be done also, as occasion serueth in publike before others. For hard commandements and reprehensions, the secretest place is the most conuenient; because, if the wife should at first hearing receiue them passionately, no man might be acquainted with her passionatenesse. And because she may not haue the least occasion of taking vp that crooked conceite (which will blast the fruit of all good admonitions and directions), that this he speaks to put her to disgrace. For matter of reproofe, we know, that loue is said to couer a multitude of faults; this it doth, as by passing

*The fittest place
for reproofes, or
hard commandements
is
priuate.*

passing by a number, without obseruing them, so by concealing from others so much as is possible, euen those which it cannot chuse but obserue. Our Sauour also giues this rule for our conuersation with our brethren, that if we find them to haue giuen some scandale (now not a light, but a great fault can deserue the name of a scandall, or stumbling blocke, vnlesse a man will shew himselfe a child in vnderstanding, and stumble at a straw). We should first priuately admonish him; *Go and tell him* (saith our Sauour) *betwixt him and thee*. Now if a neighbour must be first dealt with all alone, and that for a scandall, how much more a wife, to whom more loue is required and therefore also more secrecy, and with whom there is so exceeding much opportunitie of solitarinesse. This shall proue to the womans heart, that the husband carrieth a tender regard of her credit, and that hee speaketh not to reproch, but to reforme her; which opinion will make an excellent preparation to the gentle intertainment of his speeches. Euery man that hath a sore legge or arme, desires to haue it dressed in a chamber, not in the market place: we would not haue our deformities laid open, or sores discovered with a witnesse. Nature hath made vs all, especially women, iealous of our credits; and if wee take a thing once to be done to our disgrace, wee are rather prouoked to doe worse thereby, than induced to amend. Now secrecy of reproofing and commanding, doth giue the wife assurance, that her credit is respected; opennesse makes her imagine, that her reproch alone is aimed at. Hence it

Math. 18. 15.

is, that she can hardly brooke distastefull speeches before company, where some may happen to laugh at her, others, to report them againe to her shame. Wherefore if any thing be amisse, whereof thou wouldest admonish thy wife, take her aside, and let her heare from thee, when she is well assured, that no eare shall bee priuy to thy words but her own. If thou wouldest haue her doe, or forbear any thing, which thou thinkest will bee displeasing to her to heare, shew thy mind in priuate, and there perswade, where thou mayest with more freedome speake all that is fit to be spoken; and where (if some little heate should arise betwixt you) it may not be published to the hurt of your names. It may bee objected, that some women wil not feare to offend in publike, before the seruants, and children, and strangers; and what then? shall the husband forbear to speake to her, and let her goe away with it so? would not this prooue infectious to the beholders? and make them apt to follow the same trade of euill doing? I answer: That if such publike faults fall out, a man may shew his dislike in a patient manner of speaking, and make it appeare, that he doth not winke at his wiues faults. But I answer againe, that in such a case, he must be much in expressing griefe rather than anger, and must leaue the lawfull sharpenesse, and (as I may call it) wholesome launcing by a reproofe, till his wife and himselfe be together alone: and by that time, shee will shame to remember, how she ouer-shot her selfe (if he giue her not the aduantage of replying) by being carried into some absurdity with her for company)

Neither

Neither need a man feare the infection of seruants or children by faults thus healed in secrecie; for his present griefe, dislike, and patience, will work more vpon them (considering the person), than if hee should fall on chiding; and there will bee time enough after, in her absence, to giue them warning of the sinne in theirs, euen to chide her sharply for hauing giuen so bad an example; so they may know, that a man hath reprocued, though they heare him not reprooue; and this will well enough preuent the infection that might come from her offence. Wherefore in no sort is their foolish rashnesse to be allowed; yea, it is most sharply to be condemned, that (as if their stomacks were surcharged with the admonitions or directions they haue to giue, as with a vomit) must needs out with it who euer stands by, euen before children and seruants, and perhaps also strangers, not hauing the wit nor power to refraine themselues, til a fit place of priuatenesse may be gotten. They speake in rage likely, that can not waite for a conuenient place of vttering their speeches. Heate of anger disturbs the soule, else a man might easily hold his peace till the company were gone, so they haue committed two absurdities at once, mischosen both the time and the place. And thus (as of one absurditie yeelded to, a thousand will follow), more evils issue from these mistakings: for the wise esteeming her selfe disgraced, becomes cholericke by and by, and falls perhaps to iustifie the doing of that, which is not iustifiable, or to denie the doing of that, which else were nothing difficult to doe. This

(the company makes him so tender of his reputation, that) hee cannot beare, but is prouoked to more heate, and becomes more sharpe in reproouing what he dislikes, or earnest in requiring what he desires, and still the conceite of being reproched by yeelding, makes her further off, by how much he is more vrgent, and the same conceit also makes him more vrgent, by how much she doth seeme further off, till in conclusion, that growes to a plaine braule, fray or quarrell betwixt them, which ought to haue been a louing admonition, or a kind request. Had not these words been better well sau'd till another place, than so dangerously mispent in this vnfit place to both their hurts, and both their disgraces? for doubtlesse as the head takes the knocke, if the heeles be kicked vp, so the husband must needs discredit himselfe, by procuring his wiues discredit in such cases.

Fittest place for commendations and rewards, in publike before others.

Thus now you see great reason, that difficult precepts or reproofes, and all the hard and rough acts of authoritie, should seeke a corner to hide themselues in. But now for commendations and rewards, and the like pleasing things, let them be giuen publikely in the hearing of others, as well as the wife; onely so, that it be not done eironically, and by way of derision; yet let her haue the recompence of her dutifulnesse cast vpon her, when she is absent most abundantly; though not onely then for (euen to the face of his wife) to make knowne how well he is contented with such and such good carriage of hers towards him, shall nothing disbecome the mouth of an husband. It will doe her good

good to heare, euen from his owne mouth, how much good her quiet, modest, discreete, durifull, obedient carriage hath done him. And though it be not a matter much to be wished in other cases, to heare ones selfe praised; yet the great desire that the wife ought to haue, of approouing her selfe to her husband, of giuing him all content of winning his affections intirely to her selfe, of commending her selfe vnto his very soule, may well dispence with her in this case, if she take pleasure to heare, how well she is liked of him, of whom to bee best liked, it should be to her the greatest worldly happinesse. I would not haue been bold to giue this aduice, but that *Bathsheba* giues it to her sonne *Salomon* (and he was wise enough to haue espied, if it had not been fit), saying, her husband shall praise her, and say, *Many daughters haue done ver-
tuously, but thou* (and therefore you see it is spoken to her face) *doest farre exceede them all.* And after he saith; *Let her workes praise her in the gate:* meaning, let them be there spoken of to her commendation; and if by others, than sure by her owne husband most of all. You see, that God allowes a kind of vertuous flattery betwixt man and wife; and he that would not haue one praise his friend rising earely, giues him yet allowance to praise his wife to her very face. Onely let the husband take heed, that his praises of his wife before others bee serious, and that hee doe not reuerse them after, when he comes together alone with her: and let him take heede, that the company be such, as will not rather enuy her praises, or make some euill vse

PROV. 31. 28.

of them, than doe her more honour for them; and then he neede not feare to repay the recompence of his wiues dutifulnesse, either before her face, or behind her backe; either in publike, or in priuate. It is good that a mans wife should heare, and all his seruants and children should heare, and all his friends and acquaintance should heare, and all his neighbours and allies, how much good he speaketh by her, whom God hath made so deare vnto him; that though he doe (after a sort) doate vpon her, it shall bee counted no offence, but rather a praise worthy vertue in him. And so haue you those rules of wisdom, that concerne the exercise of authoritie in generall. Those follow next, which doe particularly concerne the matter of direction, which must looke partly to the things commanded or forbidden, partly to the frequency of commanding.

*Wisdom in directing requi-
reth,*

*1 That one com-
mand not
trifles.*

For the first, a man must not abase his authority to two sorts of things, that are not worthie the same; namely, to things, trifling and of no moment, nor to things vnreasonable and ridiculous.

First then, let it bee regarded in commanding, that the mans authoritie descend not vnto too, meane and triuiall things, which are not of any moment or importance in the family. The life of the head must be deriued even vnto the feete; but the head is not alwaies actually stooping vnto the foote; for then the body would grow crooked and ill shapen: so must not the husband be charging, bidding, and intermedling by strickt commandments in the small businesses of the family, nor bee putting

putting his hand to euery little matter. The Lord of heauen himfelfe doth please to goe before vs, in obseruing this decorum about his commandments for he leaues many things indifferent, which he permits to the will of men to doe therein, as they shall see cause; so must the husband leaue some things in the family to the discretion of his wife, that his authority may not be vnder-valewed, because of the triflingnesse of those matters, about which it is imployed. For if hee will be husband and hufwife, and all; and be dealing with brew ing and baking, and washing, and the particularities of these and the like businesse, it will come to passe, that his wife can be helpfull in nothing, because he doth ingrosse al things into his own hand. Therefore *Salomon* tells vs, that the good hufwife doth giue a portion to her maidens. Things within doores, berwixt her self and her maide-servants, should be left to her disposing, that shee may not become either idle or heartlesse, for want of imployment, and a chearefull proceeding therein. If the husband will bid and command to eagerly in these things, as if his whole estate did depend vpon seruing the swine, and washing the boule, &c: this folly, besides that it imbaseth his authoritie, and maketh his word of no regard, doth also discourage and prouoke his wife, as if he thought her so childish, that she were able to doe nothing of her selfe. In these things therefore, he should permit his wife to rule vnder him, and giue her leaue to know more than himself, who hath weightier matters, and more nearely touching the welfare of his household,

household, to exercise his knowledge in. And if in any of these matters, he shall meete with any disorder, it were a part of wisdom in him to aduise and counsell, rather than to charge and command. See therefore that the matter be so much worth, afore thou lay a charge concerning it: for he that for e-very light thing will be drawing out his commandement, (shall (to his griefe) perceiue at length, that it will be much esteemed in nothing.

*Secondly, that
he command not
things vnrea-
sonable.*

Secondly, let him neuer command senselesse & vnreasonable things, such I meane as are grounded mearely vpon his stomacke and will, and vpon no good reason besides. Such commandements will make her take him for an heady foole, and not a wise head; and that conceit can neuer arise, but with the vtter ruine of her reuerence, and so of his authoritie. For a man to inforce his wife by the power of his authority, to take vp a feather, to wag a straw, to light a candle at wrong end, or the like; because forsooth he will haue it so, and he wil make triall of her obedience, and shew by prooffe, that he is her master; exposeth himselfe and his place both to extreame contempt, and in making it appeare, that he is master-full ouer her body, he ceaseth indeede to be master ouer her heart. For in this case the heart of the wife must needs rise against her husband, thinking that he doth nothing now, but euen vpbraide her with her inferioritie, and with a foolish ostentation, pride, and boast himselfe of his authoritie, which must needs cause it seeme to her an insupportable burden. Women are apt enough to deny obedience in the most reasonable
and

and vsfull things, but in fond and absurd things, commanded (alone to make triall, who shall haue the victorie) she can neuer with good will submit her selfe. I confesse indeed, that the woman should be so perfectly subiect, as to cast her eyes alone vpon the lawfulnessse or vnlawfulnessse of the thing commanded, asking no other question, but whether it would offend God yea or no. But the husband should consider further of the matter, and looke, that what he giues in charge, be commodious and vsfull, and such that himselfe can render a sufficient cause, to make it appeare needfull to bee done, and so may shew himself not headdy and peremptory, but prudent and discrete. He that doth otherwise, shootes out his commandements, as children doe their arrowes, on cock-height (as they call it), not at any marke, and then the arrow is like enough to come downe vpon his owne head. Should a man of ripe yeeres behaue himselfe so childishly, as if he cared for nothing, but to make himselfe sport in gouerning? He that without reason enioynes his wife to do any thing, doth all one as if he should ride without a bridle. If such a mans horse be not exceeding gentle and well broken, he cannot chuse but either runne out of the way, or stumble and cast the rider: so the wife of such a foolish man must be of extraordinary meekenesse and patience, or else she must needs either rebell against him, or contemne him, or both. For the reasons wherewith the commandement of any superiour comes backed, is as it were a bridle in the hand of the inferiours iudgement, by which they

may checke and hold in the violence of vnruely passions (which will be ready to shew themselves boistrous, and to demand, saying, Why should I doe this or that at his command?) The reason of the commandement lends aide to the quelling of disobedience, and to the bringing of passions quickly into subiection; for then the inferiour hath to answer himselfe in his owne heart, saying, Why should I take on thus? there is good cause vpon such and such due consideration, that I should not refuse to doe such things. But if this reason be wanting, euen a gentle natured woman is apt to proue refractary; and hardly can shee hold her heart so much vnder, but that it will mutinie at the least, if not breake forth into open acts of rebellion: for hardly will the mans bare will carry the force of a good reason to the wiues conceite and vnderstanding. Looke therefore that thou neuer bid thy wife doe any thing, which reason (and not onely will) hath not first bidden thee. And these bee the rules of prudence, in regard of the subiect of authoritie, or matters wherein it should giue directions.

*A man must not
be ouer frequent
in commanding.*

Another is, for the ofttenesse of exercising it: let this part of power be but rarely vsed: it should be laid vp as ones best attire, to be worne alone vpon high dayes. A garment that comes vpon a mans backe euery day, will soone be thread-bare, so will a mans authoritie be worne out with ouermuch vse. Wherefore let it be kept in, till due occasions of vsing it, doe call it forth. It hath been deliuered as a meanes of a Princes preserving his reuerence

reuerence amongst his subiects, that he be not too often seene amongst them. Men are apt to set light by those things, which they see euery day; euen things at first wondred at (as miracles) are by little and little slenderly regarded, if they be of common vse. Take heed therefore that thou layest thine authoritie vpon things but seldome, least thy wife (receiuing many commandements) do breake some; and so catching a custom of neglecting thy power, make no bones of it at last. Indeed a man that is much in commanding, shall hardly choose but slip into some triuiall and vnecessary commandements; and one of these will lighten his authority more, than twenty of better vse and note shal grace it againe. The wife is indeede an inferiour, but very neare and very familiar; wherefore shee will count it a burden to be euer pressed with authoritie; and you know, that nature teacheth vs to seeke ease in shaking of burdens. Much reproofing will make a reproofe of no force, much more wil much commanding make commandements weake and feeble, and of no efficacie. And thus haue you the rules of wisdom, which must keepe authority (as it were) vpon the wheelles thereof, that it may goe forward more chearefully, both for the husbands and the wiues comfort.

CHAP. XII.
of Mildnesse.



He next husbandly vertue is mildnes, a very necessary vertue in this society; which (because it comes nearest to equalitie) doth therefore allow of familiarity betwixt the parties governing and governed (which in other couplings of superiours and inferiours, is not to be allowed); and therefore must needs also require more lenity. This is the sweete sauce of this government, which causeth, that it shall not proue over-tart and sower for the wifes pallate. This is the soft lining of this yoke, which keepeth the hardnesse thereof from being felt; and without which it will be insupportable. Nowoman can endure her husbands government with comfort, if gentlenesse doe not temper it: a man handles his owne flesh with great mildnesse. The abundant loue that a wife doth, (and may) looke for, causeth that shee looks also for much tendernesse of behauiour from her husband; in which expectation if she be crossed, shee cannot obey heartily, because not louingly; nor louingly, because shee cannot thinke her selfe loued. The Lord Iesus Christ is the most gentle and meeke gouernour in the world; and when he requireth vs to take his yoke vpon vs, he commends himselfe to be gentle and meeke, and his yoke to be light, and nothing grieuous. This is the best president that husbands

Mildnesse of the husband to the wife very needfull.

husbands can follow, and the most worthy coppie for them to write after. The Apostle telleth vs, that the Minister must bee gentle, euen towards those that are froward and contrary-minded: surely then the husband must be gentle to his wife, though she shew her selfe to be of a thwart and froward disposition. Yea we are commanded to shew all meeknesse to all men; and therefore much more each man to his owne wife, that lyeth in his bosome, and is but a piece of himselfe. Clemency is a necessary ornament of all governments, and must not bee wanting to this domestickall government, which is the very foundation and originall of all the rest. But let vs intreate also of this vertue more particularly. It must shew it selfe in both the parts of authoritie, directing and recompensing. In directing two waies: first, for the matter of it, or the things whereabout it is exercised: secondly, for the manner of carrying and exercising it.

In the matter of directing, this vertue must manifest it selfe two waies: first, by not vsing it too often, and too much: secondly, by not vsing it (vnlesse vpon necessitie) about things that will prooue hard, difficult and tedious. For the first of these: the husband must beware of extending the vse of his commanding power too farre; it must suffice him to know, that God hath giuen him the right of appointing in euery thing (that is not sinfull): but in the exercise of it, he must shew himselfe of a kind and free nature, not rigorously taking vpon him to command all he may, but willingly gratifying his wife in some, in many, in most things, that

2. Tim. 2. : 4. 25

Titus 3. 2.

*The husband
must not extend
his commanding
power too farre.*

shee may lesse vnwillingly, yea, and with more chearefulnesse be subiect vnto him in other things. Obedience would be allured and inticed, by yeelding it to its owne disposition, in (almost euery thing of inferiour nature) that it may more dutifully yeeld it selfe to be disposed of, when greater necessitie requireth more speedy and voluntary obsequiousnesse. The graciousnesse of wise Princes must be imitated by the louing husband, in this particular part of graciousnesse. For Kings do accustome (after a sort) to bribe their subiects in their Cities of greatest strength and command, with diuers immunities, priuiledges, and fauorable grants of exemptions from common duties, and the like; that they may find them more loyall, faithfull, certaine, sure, if any speciall occasion of vsing their aide against dangers should offer it selfe. And verily this seasonable vsing of grace and kindnesse in a Prince is that, that most commends him to his ordinary subiects, and which makes them more trusty vnto him, and more willing to beare his yoke, than any Citadell or Garrison of souldiers could doe. In this little monarchy, the same policy would be vsed. A man should find his wife ten times more obsequious, if he would be but easie in exacting dutie, than any rigor could make her. And much more quietly will she obey, when shee sees her self not pressed to a kinde of vnn measurable obedience, than otherwise she can bring her heart vnto. The Sunamite (spoken of in the Kings) is a notable example of this vertue: his wife in the midst of haruest, without reuealing any cause to him,

him, required a man and two asses, for that needfull and hasty worke, to attend her vnto the Prophet. He was not vrgent in demanding the cause, nor peremptory in denying the suite, neither doth in anger forbid her to goe, but gently condescendeth to her desire, though (in seeming) somewhat inconuenient; for hee knew her to bee no vsuall gadder: he considered, that one day was not much, and that a iourney to so good a man as the Prophet, could not likely be meant but for some good; so shee obtained an easie leaue to depart, to the farre greater benefit of him that granted, than of her that attained it so easily: for by this meanes, he saw his sonne miraculously restored to life, afore hee knew of his decease, and so obtained vspeakable comfort in his reuiuing, without the feeling of all that heauy sorrow, which else the tidings of his death would haue brought vpon him. See the practise of this vertue likewise in *Abraham*; was it not more then ordinary gentlenes in him, when to the passionat request of his wife, about her maid *Hagar* (though the matter so nearely concerned him), he returned so soft an answer as this, *She is in thine hands, doe with her what thou wilt*. Let not an husband be like churlish *Nabal* to his wife, but rather follow these holy patternes of husbandly mildnesse, which will beget at once both loue and reuerence, both testifying kindnes, and procuring it. He that will be Lord in euery thing, stretcheth the string of his authority so high, that it is at least, in danger of breaking, and causing that at length he shall be Lord in nothing. All extremities of
working

Gen. 16. 6.

*Husbands must
forbear difficult
commandements
but upon ne-
cessitie.*

working are hurtfull for the worker, and for the worke; wherefore learne thou to carry thy selfe in such sort to thy wife, that she may perceiue her selfe to haue entred not into a slavish thraldome, but into a louing subiection.

But especially, let husbands shew mildnesse in the second point, *viz.* in forbearing hard and difficult commandements, so much as they possibly may. Beware of crossing your wiues against the haire, and forcing them to things against their naturall disposition. All men find in themselves a kind of inbred auersenes from such or such things, more than from diuers others; and a kind of aptnesse and delighting in some other things; so that the one of them, it is a great burden for them to doe; the other, to forbear. Yea, some things there bee of their owne nature, so hard and painefull to be done, that no man is willing (almost) to be employed in them. Now it is a great point of gentlenesse in the husband, to forbear the requiring of obedience at his wiues hands, in things of this nature; vnlesse it be in such case, that he can plaine-ly shew a kind of necessitie lying vpon him to require it. Men of discretion in imploying the dumb creatures, are carefull not to oppresse them with worke and burdens. An horse ouer-loaden one day, is marred for euer after, though hee were of great price before. Doubtlesse then a good husband must take heed of breaking the backe of his wiues obedience, with requiring such hard things at her hand, as shee cannot without much adoe performe; and what care euen of bruit creatures, the

the loue of profit puts into the heads of men (namely to moderate their labour and paines), the same much more must the loue of the wife beget in the husband : for nothing is more contrarie to loue (whereof all the husbands actions should fauour) than to be burdensome. The schole-master that ouer-tasketh his schollers, shall neuer make them learne well. The King that ouertaxeth his subiects, shall make them poore, and himselfe hated ; so shall the husband weary his wife, and disgrace himselfe, by laying too heavy commandements vpon her. Wherefore let euery good husband put away this rigoroufnesse, and by moderation in his commandements, make his authoritie easie to be borne, and his wife chearefull in subiection. And this is gentlenesse in the matter of direction.

The same vertue must be vsed in the manner of commanding. When neede requireth that some commandement be giuen, it must not be imperiously prescribed, in the heate and extremitie of charging and inforcing words, but with a sweete instinct of kindnesse (as the head doth mooue the members of the body) with louing perswasions and familiar requests. Indeede, if the wife will needs try masteries, and striue to cast of the yoke of obedience, such her distemper makes it not alone lawfull, but needfull also, for the husband (with good words and behauiour, not bitter, not raging) to stand for his authoritie, euen some-what stiffely and peremptorily professing, that he will haue his will in things lawfull. But this course would bee

Y seldome

*A commande-
ment must not
be giuen imperi-
ously, but intrea-
tingly.*

feldome vsed, and that alone in matters of some importance, that may be worth so much earnestnes, vsually and in most cases, the quieter way is the more comfortable, and the more husbandlike. It is more safe, and as honourable, subduing a rebellious Citie by treaties of peace, with good and fauourable conditions, than by the battery of ordinance, and the fierce dint of sword: so, that husband doth with most praise and happinesse, subdue his wiues passions and disobedience, that can effect it by faire meanes. Yea, she must shew her selfe a very monstrous and vnwomanly woman, that being assaied by intreaty, wil not yeeld. Authoritie is like to the Arts of Logicke and Rhetorike, which preuaile most, when they are in such sort vsed, as they be least discerned; and therefore in speaking, they must be carefull to conceale themselves; for it is deliuered as a great part of Art, to hide Art. It preuents resistance, when he requesteth, that might inioyne: there is nothing to striue for, when a man doth not (as it were) vaunt of his authoritie: things are also best done, when the will is allured, rather than the body compelled. If thou stand vpon it highly, and come with, You shall, and I will make you, and you were as good you did, and you shall know that I am master, and the like big words, the heart will goe against that, which the hand performeth, and thou shalt be inwardly disliked, though obeyed in shew; and if obedience come not from the heart, how can it last long? The way then to preuaile with least burden to the inferiour, and toyle to the superiour, is with milde words

words to wish this or that, rather then with imperious phrases to enioyne it: for most natures are much more easily perswaded than compelled. Men that ride horses, haue a wand and a spurre both: but they chuse rather to set forward the horse, with the sound or touch of a little whiske, than with the sharpenesse of the iron spurre; they proceede not to spurring, till the beast be either restie or tirie; and if tirie, doubtlesse spurring doth more harme than good; so should the husband gouerne his wife, by alluring her to accomplish his will with quiet, pleasing, and insinuating termes, rather than with open and expresse (much more than with violent and eager) commandings, vnlesse perhaps he haue met with a woman, that is more than ordinarily vnruely. Our Sauour Christ himselfe doth most an end beseech his Church, though with most right hee might command it. Let the husband imitate that best husband, and beware of, Do it or you had best; and you shall whether you will or no; and I will haue it so, if it bee but to crosse you. O no, much more comely for an husbands mouth are these words, Good wife; I pray you; let it be so; I intreate you; doe me the kindnesse to doe this or this. Doubtlesse in crossing, a man shall crosse himselfe most at length: for violent things are neuer of long continuance. And so much for the practice of mildnesse in directing the first part of gouernment.

It must be likewise exercised in recompencing, both good and bad actions: for the good, when a reward is giuen, it must be gently giuen, and in be-

*Rewards and
praises must be
kindly giuen.*

stowing any gift vpon a mans wife, he must doe it in a kind fashion; so that the manner may grace the matter, and make it more pleasing: for there is a kind of cuttednesse sometimes vsed in giuing of good things, and doing good times, which doth vtterly marre the fashion, and take away the comfort of them. If any one pay the worke-man his wages with a grumbling language, and an heauy dull countenance, this vnwillingnesse and sowernesse shewed in the payment, is almost as discontentfull to the workeman, as if a good part of the money should be detained: so if a man doe with a kind of churlish countenance, and grudging manner of carriage giue his wife any thing, and speak words in themselves faire enough, but grumblingly, and surlily vttered; I suppose, that most women are little affected with such kindnesse, and that they had euen as lieue want a good turne, as receiue it with vpbraiding speeches, with tart and taunting language, and hitting them in the teeth with their costlinesse, or such like. Wherefore let not the distemper of thy passions, ouerthrow the fruit of thy kindnesse; and make not things sweete in themselves, to become bitter, by mixing thy gaule and spleene with them. But chiefly gentlenesse must shew it selfe, when neede requireth, that bad deeds be requited either with reproofe or correction: for there it is so much the more needfull, by how much the actions themselves are lesse pleasant in themselves; and therefore will lesse brooke the admixture of any bitterness with them. And for reproofes; first, the vertue of mildnesse must shew

shew it selfe in regard of the matter of reproofing, and also the manner: for the matter, in not finding fault with euery trifle that one sees amisse, nor chiding for euery infirmitie. Whatsoeuer fault is not of somewhat a grosse nature, or else done in somewhat a presumptuous manner (and so would tend to the indangering of the wiues soule, or annoying of the peace, & welfare of the family, if she should not heare of the same somewhat roundly) that must be passed by in silence, either with none, or halfe a word. That happy effect of loue which consisteth in passing by wants and weakenesses, is exceeding necessary towards strangers, much more towards those of the household, most of all betwixt the nearest couple of the household. Charitie is in this sense a great couer-fault. It will see none but where they be. Many it will see and not see, and not speake of. It neuer proceeds to reproofing, but with a willing vnwillingnesse. This vertue should most abound in this societie; and therefore also this effect of it. Here the example of our Lord Iesus Christ must be diligently followed of al good and vertuous husbands. He shuts his eyes (after a sort) and will not spie out all his Churches infirmities. He doth not marke extreamely what is done amisse: if he should, who were able to abide it? He knowes she is but dust, and is assured, that she cannot but offend in many things: yet he puts it vp gently for the most part, not so much as checking her, vnlesse she proceede to some wilfulnesse in sinning. All you good husbands, heare his carriage, and goe you and doe likewise: consider you bee

*Men must take
heede of chiding
for euery infir-
mitie.*

matched with women the weaker veſſels. Thinke how many faults your ſelues haue. If they alſo haue ſome, wonder not that they be ſo many, but rather that they be no more; and therefore ſtrive with ſilence ſo much as is poſſible, and where it is lawfull to be ſilent (*viz.* in common weakenefſes and infirmities) to worke their amendment. Men goe not to the Chirurghion for euery ſcrat of a pinne, or for euery puſh or pimple that ariſeth about them. Small ſoares wil heale of themſelues without dreſſing, a medicine will but anger them, and make them worſe. Doubtleſſe in this matter, it is farre more ſafe to be defectiue, than to exceede. To be ſomewhat purblind in ſeeing faults, is leſſe dangerous, than to be eagle-eyed. In ſuch neareneſſe and inwardneſſe of conuerſation, it is impoſſible, but that diuers wants ſhall offer themſelues to bee ſeene. And whoſoeuer will hunt after them, and prie for them (taking occaſion for euery ſlight matter, to draw forth the plaifter of a reproofe), ſhall make himſelfe much vnneceſſary worke, and ſo ſhal himſelfe liue in perpetuall diſcontentment, and yeeld but little quiet to his wife. This will make her conceiue (and that truly not without cauſe) that hee loues her not much: hence their affection cannot but warpe and chap, till all bee full of diſſention. Bee not therefore extreame nor rigorous in this matter, but as a mothers tenderneſſe of loue doth cauſe, that ſhe takes no notice of diuers little deformities in her owne child: ſo ſtand thou affected to thine owne wife. Pray to God againſt all her faults; ſee and commend all her virtues:
but

but pette wants, and naturall ordinary weakenesses, neuer take notice of, neuer reprove. Let her closely perceiue that thou dost (but wilt not) know them; thine vnwillingnesse to see and reprove, shall make her more willing to see and reforme. But an euer-lowering and euer-chiding husband will make more faults than would be, and compell his wife to be farre worse, than her owne disposition would otherwise worke her vnto. Wherefore bee not alwaies chiding, vnlesse thou wouldest haue thy wife to be alwaies naught: for ouer-frequent reproofes can bring forth nothing but disdaine and sullenesse.

Againe, for the manner of reproofing; when it is most needfull, it must be very gentle. The words and gestures vsed to presse a fault vpon the wiues conscience, must bee mild and amiable, such as breath out loue and pitie both at once. A reproofe must be applied as a plaister, not with rating, but with moaning. It can hardly be auoided euen in the best, but that this medicine shall be necessary; yet the husband must euer remember, to vse no more roughnesse, than is fit to his owne flesh. Reproofes of themselues (as it were a potion) goe enough against the stomacke: we neede not by our bitternesse make them more loathsome (as it were) by a foule and vsightly cup. The mothers tenderesse would bee vsed in this case; shee giues her child worme-seede to kill the wormes, but withall raysons to tole downe the worme-seede: so should a man reprehend to reforme the fault, but with great louingnesse of phrase and countenance to sweeten

*A reproofe must
be gentle, when
it is needfull.*

sweeten the reprehension. No patient was euer yet so sicke and desirous of health, that he could be perswaded to drinke a potion scalding hot: nay, scarce the most hungry man that is, can endure to eat a caudle seething off the fier: that which burnes the lipps, will neuer find admittance into the stomacke, be it neuer so wholesome a drinke otherwise. It is iust so with a reproofe: if it scald the eare (as I may say) with vpbraiding and disgracefull termes, with bitter taunts, scoffes and mockes, with vilifying and railing words; with a fiery look, and a sparkling eye; with a raging exaltation of the voyce and demeanure of the body; it will neuer gaine passage to the heart. Compassion, loue, kinnesse, the declaration of ones sorrow for his fault, desire of his good, care of his amendment that is reprooued; these be the things that frame the will to accept of an admonition, and doe much helpe the kindly working thereof. I am not against the wholesome earnestnesse of reproofing, and that sharpenesse of rebuking, which in some cases the Lord himselfe commands: but this may well stand without bitternes, without that violence of words and gestures, and without that fiercenesse against which we speake. A thing need not bee key-cold, though it be not scalding hot; there is a manifest middle betwixt these two extreames. The proverbe tells you, there is difference enough betwixt staring and winking. An admonition is then healthfully sharpe and earnest, when a man in much plainenesse of speech, and strength of reason, layes open the greatnesse, absurditie, danger of the sin, inforcing

inforcing the consideration of these points, vpon the parties conscience vehemently, and with some stirring: but yet still pitifully, with a declaration of more sorrow than anger and of griefe for his fault and danger, rather than displeasure against his person. Such earnestnes husbands must be allowed to vse; for coldnes wil hinder the working of medicines. And in one word; let a man remember to make his reproofes somewhat warme, but not seething hot. And this is mildnes in reproofes.

But how if need require, that a man exceede the degree of speaking, and that the greatnesse of the fault compell to some actuall correcting, perhaps, stripes or blowes? must a man vse gentlenesse in striking, as well as in speaking? I answere: Yes, and that much rather also: for the bitterest pills had need to be swallowed with some sweet sirrups. Wherefore first let it be a mans gentlenesse to forbear blowes, till such extremities require them, as I formerly mentioned, in telling the parts of an husbands power: yea, till more than one or two repetitions of such extremities, doe euen hale and extort them from him. Nothing but necessitie will make a Chirurgion seare and cauterize. To strike ones wife, is to make an incision into his own flesh. He is out of his wits that will doe it, till all other gentler meanes haue been vsed, and for any other fault, but those that be most intollerable and notorious. I was verily afraid to deliuer my mind, as concerning the lawfulnessse of an husbands vsing such a medicine. But I considered, that wee must not conceale a needfull truth, for feare of inconueniences

*An husband
should not strike
his wife, but
for a notorious
misdemeanure.*

niences, that by misconstructions and peruerse applications may be made to follow from it. Doubtlesse many a mans case is so desperate, that there is no other remedie; and to forbid one vse that, that God allowes in such case, I confesse I dare not. But withall, I would haue all men diligently to consider, with what cautions we allow him to proceede thus farre: vnlesse for grosse and exorbitant sinnes obstinately persisted in, and againe and againe committed, after diuers admonitions, and much waiting, and much praying, we dare not allow thee to strike thy yokefellow. If thou wilt take our words for thy warrant, take them all, and not some alone, and be directed by them as well as licensed. He that treating of Chirurgery, shewes the needfulnesse of vsing an hot iron sometimes, doth nothing patronize the folly of that Chirurgion, that delights to burne mens flesh, to make him worke; or that flies to this extremitie without due cause. He that saith, it is lawfull to put men to death in some cases, doth nothing iustifie the bloudines of tyrants, that will hang men vp for euery small matter: so neither can this point that we deliuered about the lawfulnessse of such seueritie in some cases, be a iust apologie, for the mad violence of those tyrannous husbands, with whom there is but a word and a blow, and which vse their wiues in more rude and rough manner, than a man ought to vse his slaue or bondman. Such outrageous husbands are worthy to bee hissed out of the societies of mankind. Who is not ashamed to strike a woman? Nature tells vs, that the sexat was not made to

to be the object of fiercenesse and reuenge. Wherefore I say againe: loathed and abominable be those husbands, as basely and vnnaturally impotent and violent in their passions, that lay about them for small matters, and fight for that, for which they should scarce be allowed to chide. If the wife but forget a little businesse; if she but tarry a little longer in company of her neighbours than hee thinks fit; if she but answere him a little angerly, or so forth; the fist is vp, or a cudgell snatched, and shee must little lesse then sinart and bleed. Thou mad and mankind bedlam, who taught thee to bee so cowardly tyrannous towards so neere a person, though an vnderling? Wearst thou not put besides thy selfe, and the vse of thy reason, with the strength of passion, it were impossible, that thou shouldest forget at once, all the rules of humanitie. Is shee not a woman? a wife? thy bed-fellow? the mother of thy children? partaker of thine owne name? and the one halfe of thy selfe? O monstrous rage, for any thing (but a monstrous fault) to lay blowes on her, that giues thee her self to enioy, and beares the fruit of thy loynes in her wombe. Abstaine therefore from such rigor, but vpon the frequent and vrgent committing of such foule and vsufferable wickednesses, as may pleade for thee, that thou art not to be blamed, because necessitie had no law. In other cases to strike, is madnesse, not mildnesse; and farre be the hand of an husband, from being an instrument of fury against his wife. But if necessitie inforce a man to strike, because both the faults committed by his wife, bee in their

*A man must
show great pit-
ty if need re-
quire that he
strike his wife.*

matter hainous and vn sufferable, & her manner of committing, presumptuous and wilfull, so that other meanes haue in vaine been vsed to her amendment, yet in such sort also must he strike her, as if he were faine to strike his owne hart, with demonstration of much backwardnes, loathnes & vnwillingnes, & with such a griued countenance, sorrowfull behauiour and lamenting words, as may well witness, that he taketh no pleasure in such corrections. There is great difference betwixt the carriage of a tender-harted (though resolute) Chirurgion, coming to cut off the arme of his patient (because the whole body must else perish), and of a valiant souldier in the field, fighting with his foes, and cutting of their leggs and armes. An husbands demeanure in striking, must resemble the former of these, & be farre vnlike the latter. The teares in his eies, and the griefe of his very face naturally flowing from the breaking of his soule, because hee is put to such a burdenous enterprize, must depose for him, that his hart is the hart of a tender louer, though he be forced for a time, to vse the hand of an enemy. Haue you neuer seene a mercifull Iudge, condemning a wilfull murderer to death? hath he not made his words and gestures witnesse, that he was of Gods owne mind, nothing delighted with y death of him that dieth? Hath he not shewed forth most pitifull countenances, & giuen most gentle exhortations, when he passed the most hard and irreuocable sentence. so and no otherwise should an hus band take in hand to fight with such a griued carriage of body, with such melting and lamenting speeches, with
such

such euident protestations and demonstrations of his loath mind, to vse a weapon to her smart, that is so deare vnto him (but that hee cannot chuse, considering her perpetuall and otherwise irreformeable wickednes), and with such kind and earnest intreaties of her, to compell him no more to those so vnpleasing courses, that the soule of his wife may see him beating himself, in beating her, and may be enforced to acknowledge, that al the fault was in herselfe, to force him to vse such forcible meanes of amendment to her. But for a man in a mad rage in the very frantick fit of his wrathful distemper, with a fierce voyce, and a keene countenance, to leape vpon his wife, as a Mastiffe on a Beare, is a thing so farre vnbecoming the gentlenesse of a louing husband, that whatsoeuer her fault were, which moued him to strike, it cannot but be a notable fault of him, to strike in such a rude fashion. A man may hope by Gods blessing, that the wand of correction will driue folly from a womans heart, as well as from a childs, if she be a child in vnderstanding: but this is, if his furious manner of vsing it, doe not hinder the fruit of his owne doing, by procuring more hatred. Otherwise no question but that word of the Apostle *James* shall prooue a truth to the worlds end, the wrath of man shall not fulfill the righteousnesse of God. And thus you see, in what things an husbands mildnesse must be exercised. And so also you haue a sufficient direction for him in the matter of gouerning the first part of his duty: wee must now descend vnto the second part, which is maintaining of his wife.

James 1.20.

CHAP. XIII.

Of maintaining ones Wife.

Our Lord Iesus Christ, the husband of his Church hath been in nothing wanting to her spiritual welfare, but doth clothe her with the pure and white linnen of his owne righteousness, and with the rich and precious graces of his good spirit, whereby she is all glorious within, as the royall Princess the Spouse of *Salomon* attired in gold and needle-worke: So must every good husband afford his wife allowance of all necessary comforts for this present life; for attire and food, for necessitie and delight, that shee may liue a chearefull and a well-contented life with him. Before a man doe allure a woman into copartnership of life with him for his owne comfort, hee should consider of meanes to maintaine both himselfe and her, that their liues may indeede be comfortable: for how it should stand with loue and dutie, to pull so neare a companion into the troublesome fellowship of misery and want (that she shall haue cause to remember with anguish, and abhorring the time of their first acquaintance), I cannot in reason conceiue, nor I thinke any man else. Doubtlesse it is a mans wanton passion that spurres him forward, to runne blindfold into this estate, and not the good hand of God leading & calling him vnto it, vnlesse hee bee this way furnished in some measure

*Before a man
wooeth his wife,
he must looke,
that he haue
something to
maintaine her.*

measure, with things fit to maintaine the charge of a wife and family. When the Lord by his good allowance goes before vs, and wisheth vs to follow him into any estate, he is so fuitable to himselfe in all his courses, that he giues vs wisdom to looke before hand, that we haue all things necessarie in some degree, to performe the duties of this estate: but when our owne passions thrust vs forward into any course, they make vs runne headlong after our owne appetite, not troubling our selues with any such wise and serious and pertinent considerations. I thinke therefore I may say, that the Lord is author to no man, of wedding a wife to miserie and distresse. Before he doe call him to marry, he will let it appeare vnto him in reason, how (at least by the diligent painefulnesse of his hand) hee may yeeld to his wife a comfortable living in marriage. Not but that a poore man also may haue both need of marriage, and also allowance to marrie: for God forbid, that violence should be offered to the consciences of those of meaner estate, by laying such a snare vpon them, as if they might not lawfully enter into Matrimony, because they bee poore. But this wee say still, that they must haue some honest calling and will and abilitie to walke in the same faithfully, that reason may tell them, through Gods blessing, there shall bee something gotten to maintaine a wife, though not richly, yet sufficiently, and according to that ranke. For it was neuer Gods meaning, that all should be rich, neither yet would hee haue any beggars, that become penurious through their owne folly, rashnes,

nes, or idleneſſe. Surely that counſell of *Salomon*, wherein he directeth a man firſt to prepare his buſineſſe in the field, and after to build his houſe, muſt alſo bee pertinent to the point wee haue in hand, that firſt, a man prepare how to maintaine a wife, and after take her to him, to build vpon his houſe : otherwiſe the old prouerb wil prooue true, That bare walls will make giddy houſe-wiues. Let not any man, through diſtruſt of Gods prouidence, deny himſelfe the benefit of Gods ordinance, when his neede requireth it, for the ſubduing of otherwiſe vnſubduable paſſions : but remember the words of the Apoſtle, that it is better to marry, than to burne. Neither yet let any man ſo eaſily condeſcend to the deſires of his owne heart, as haſtily to aduenture on matrimony, till he haue vſed all other due meanes of reſſing ſuch paſſions (watchfulneſſe, abſtinence, praying, faſting, and all earneſt oppoſitions), when in reaſon hee can give no ſufficient anſwere to this demand (if his wife or her friends ſhould propound it to him, as they wil, if they be not fooliſh), how ſhould we doe to liue, when we be married ? I know that the ouer-couetous deſire of elder people, doth many times ſtand too much on ſuch matters, and cares not to thruſt the younger vpon miſerable inconueniences, yea, miſchiefs, through an vnbeleeuing diſtruſt, and camall feare of pouerty. And I ſee on the other hand, that the younger are apt to caſt themſelues vpon ſuch rockes, for want of a due conſidering of ſuch matters, as make them oftentimes to make ſhipwracke of peace and quietneſſe, and a good conſcience

conscience too. Wherefore let a due and indifferent course be followed here. Thou mayest please God in a poore estate, and mayest afford a wife comfort in a meaner condition of life: but still somewhat there must bee to liue of, some calling, some trade, some labour, something that may promise, that which God promiseth to the diligent, viz. that you shall be satisfied with bread. So this duty must take vp a good part of a mans thoughts before hee bee married, that he may not bring his wife to the poore case of the silly hen, that then likely hath her neast to seeke, when she should lay her first egge. And (after the contract of marriage) hee must still continue to inlarge his mind with these thoughts, often looking to it, that his wife may want nothing needfull for her. Is it not a signe of an improuident head, when the body goes naked, and is halfe hunger-starued? Surely wee may say well, that there is but little wisdom in the head, that takes no better order for the bodies content and comfort. And doubtlesse one may with as much truth conclude, that there is as little loue and wisdom in that husband, who (to saue charges) regards not how miserably his wife doth liue with him, or (for feare of being poore, by vsing what God hath giuen him), will force a pouerty vpon himselfe without cause; and make his wife at least needy (as it were) whether God will or no. Wherefore let each husbands heart be conuincd, that it is his duty to allow his wife all conuenient maintenance, and not to thinke himselfe so absolutely Lord of all, but that his wife must also enioy the

*Every husband
must allow his
wife maintenance.*

Prou. 31.

Prou. 31. vlt.

comfortable vse of all. It is one of the good huswiues praifes, that she doth giue her portion to her maides: and shall the husband bee worse to her, than she should be to her maid-seruants? Yea, it is said, that her seruants shall not neede to feare the cold of winter, because they are clothed with double attire, and shall he suffer her to be in feare of the cold of winter, or any other like miserie, for want of due clothing, and other prouision? Doubtlesse brethren it ought not so to be. No heart is able to iustifie (before God, and its own serious considerations) such carelesnesse, or such niggardice. Nay rather, we must all take counsell of *Salomon* in this case, who speaking (it seemeth) to the husband, minds him of his duty with this exhortation, saying, *Giue her of the fruit of her hands.* You will say perhaps, that *Salomon* speakes of good huswiues, that will take paines and vse diligence: but your wiues are idle and ill huswiues. I answer, that I would be loath to pleade the cause of waste-goods, and slow backs, that giue themselues to idlenesse and miss-pending. But first I say vnto thee, take heed that thou beeest not a slanderer of thy yoke-fellow, by seeking to iustifie thy niggardice, with casting false imputations of idlenesse and vnhuswifelines vpon her, as I am sure many a man doth. Is she not sickly? is shee not weake? hath shee not breeding and bearing, and looking to thy children to imploy her? are these no workes? is this no seruice? must she ouer and aboue yeame her liuing, and make account of her gettings? and shall shee be intwitted with idlenesse if she do not? Thou art an

an vnreasonable man, and a false accuser, to lay so heauy burdens, and so vntrue accusations vpon thy poore wiues backe; and assure thy selfe, that now thou shalt answere to God for a double fault; one for denying thy wife her fit allowance; another for becomming her vniust accuser, and her rigorous task-master. But secondly I say vnto thee, if she be not ouer-huswifely, what hath been the cause of it? hath not thine hard vsage discouraged her? hath not thine vnreasonablenesse put her out of heart? wilt thou tire a body with ouer-hard exactions, and make them vnable to doe any thing, through grieuing and lamenting at thine hoggishnesse, and then complaine, that she is idle? God will neuer brooke these wicked and hard proceedings of an husband towards a wife, and thou shalt not wind thy selfe out of his hand, by giuing out such trifling excuses. Wherefore turne thy thoughts back to *Salomons words*, and *giue thy wife of the fruite of her hands*, that if she be painefull, she may be encouraged to continue, if not, she may be induced to begin, and that her heart may not prompt her with that desperate obiection, As good play for nothing, as worke for nothing: for what euer she do or saue, thou art almost still in one tune. But wee must also direct the husband in this part of his dutie, by shewing him three necessary things: first, the measure; secondly, the manner; thirdly, the times and seasons of this his allowance. For the first, two things must measure out her expences, as well as his owne, and those are his place and his meanes, so farre as his calling requireth, and his a-

The measure of a mans allowance to his wife, must be according to his place and meanes both ioynly considered.

bilitie will beare so farre, and no further must hee extend his cost in attire, and other necessities for his wife. Not either of these, but both these, must bee aduised withall: for sometimes a mans place, in regard of his bloud or birth, or function in the commonweale would well brooke more than his decayed estate (perhaps by some crosse, perhaps by his owne former indiscretion, perhaps by the thriftlesnesse of his predecessors, pulled lower than it needed to haue been) will well suffer. Here now it should be a sinne in a man, to strue to maintaine his wife to the vtmost of his place, and a sinne in her to require such maintenance: for if God doe empty *Naomi* of former blessings, she must willingly imbrace the name of *Marah*, and let the fairer name of *Naomi* goe. Indeede the wealthiest in any place, ought to keep in the rereward (for one foole in this case according to the prouerbe, will make many), and all should learne to equall themselves with them of the lower sort: but the poorest in any place, should (most of all) take heede, of making a bragging shew of abundance, when they haue little; yea rather, by abating somewhat of that their place would call for; they should helpe to prouide timber, as it were, to build vp the decaied places of their estate: for this let euery man be sure of: the backe and the belly are the worst borrowers, for they will neuer repay, all is lost that they owe to any man: but they be the best lenders, for they will neuer arrest a man, nor exact a repayment, all is clearely giuen and gained, that is borrowed from them. Againe, sometimes a mans meanes can beare

beare the cost of farre exceeding his place, God hauing encreased his wealth, beyond the common condition of those of his ranke; as many a Yew-man is farre wealthier, than some Iustices of the Peace that dwell neare him: yet neither here is it lawfull for him to lay it on vpon his wife, according as his purce would beare; but he must moderate his abilitie by his place: for doubtlesse, one principall end of the difference of attire, is to represent the differences of mens callings: and euen as in eating, a man must not fill his belly, according to the fulnesse of the dishes that stand on his table, and according to the store and varietie of foode prouided; but proportion his food to his stomacke, and to his health. So for attire also, a man must not frame his costs about it, to the quantity of money that is in his purce, but make it suitable to the calling and place, wherein the Lord hath set him. I confesse, that those which in any ranke are of the most wealthy, may be more abundant, than those that in the same ranke are more penurious (and yet doubtlesse it shall bee more commendable for them, to giue a paterne of due parsimonie and moderation, than to goe before others in costlinesse: because of the danger that may issue, through the vnwarrantable imitation of some that will be apish (because they be not reasonable), but they must still remember to containe themselves within their places, and not to make ostentation of their wealth, by raising themselves higher: as if a man should goe vpon stilts, to make his body seeme taller. Now according to these rules

must euery louing husband affoord his wife that, that she desires. She must be made an equall partner of y^e which God hath giuen to both, and if her owne vnderstanding will serue her (as the proverbe hath it) to cut her coate according to her cloth, she must not be scanted by niggardice; neither must the husband deny her, her lawfull libertie. But if her fondnesse and vanity bee such, that shee will needs exceede either one or both of these, either going an hunting after the fashion, or vying with some other (as vndiscreete a body as her selfe) who shall be finest, or the like: then doubtlesse the authoritie and discretion of the husband, must sound retraite to her pride and lauishnesse. He must neither weaken his owne estate, nor discredit his owne name, nor giue an offence to other, nor suffer her to pull reproach vpon ner selfe, and misery vpon her family, by ouer-pranking her carkasse, or ouermuch care to satisfie a sweet tooth, and a disorderly appetite.

A man must allow his wife maintenance with all willingness.

You see now in what quantitie the wiues allowance must be giuen. Consider also in what manner, and that must be most willingly, chearefully, readily; before she asketh, he must answere, and offer before she request. The greatest commendation of a gift, is the giuers chearefulnessse, and the surest signe of chearefulnessse, is speede and expedition. One gift quickly and willingly bestowed, is worth tenne long waited for, and (by violence of importunate entreaties) extorted at last. Our Sauiours exceeding promptnesse, to giue all spiritual things vnto his Church, must be a patterne to husbands

bands of the like promptnesse, to bestow necessities on their wiues. Loue is bountifull, and bountie is an habit, that frameth a man to giue with ease and with facilitie. We see in what fashion the head and heart, doe communicate the vitall and animall spirits vnto all the members of the body. The passages betwixt, are alwaies open, and there is no neede of violent drawing for the matter, they flow willingly, and of their owne accord. Doubtlesse in such sort should the louing husband communicate all things vnto his wife; and if obstructions grow betwixt the head and body, to hinder such conueiance of spirits betwixt them, we know that great distempers will insue in the body: so must the family needs grow very sicke, and ill at ease, when the conueiance of bounty betwixt the husband and wife, is hindred or stopped vp. The Scripture saith, that if the Lord doe giue his sonne for vs, how shall hee not with him giue vs all things? may not we say likewise, that if the husband giue himselfe to his wife, how shall he not with himselfe giue her also all other things? vnlesse perhaps hee account himself lesse worth than other things, and therefore is willing to giue himselfe, vnwilling to giue other things. The vngratious whore-master is ouer-franke to the lewd woman that pleaseth his eye: she may command his money, to the consumption of his estate, that he may the better command her body, to the destruction of both their soules. Shall not an husband shame to begrudge his wife things comfortable, when neither his state shall be impaired, nor his soule endangered thereby?

by? O let matrimoniall loue bee as able to command liberality, as whorish and adulterous affecti-
 ons to procure prodigality. Let not thy wife be
 forced to begge and intreate, and beseech, and
 craue, and (by many and importunate sutes) to bat-
 ter downe the walles of thine vnwillingnesse, afore
 her words can enter to obtaine her desires. It is a
 signe of enmitie, where none entrance is granted,
 except it be forcibly procured. Yea, rather let her
 speeches find thine heart open to entertaine them,
 as the gates of the Citie to receiue friends. Let her
 not as it were wrestle with thee, to pull things fit
 for her out of thine hands, as if a man were to wrest
 weapons out of *Samsons* hands, or (rather) as if one
 were to beate water out of a rocke. But let her first
 word preuaile, let her halfe motion be sufficient;
 yea, let thy desire of gratifying her (without any
 further motion) serue the turne, to make thee wil-
 ling to shew thine owne loue, and to nourish hers.
 Doe to her as God to his Saints, and willingly
 and abundantly giue her all things to enioy. And
 this doe, both whilest you liue together, and at thy
 decease also, if it fall out, that thy selfe depart this
 world first. For so (which is the third thing I in-
 tended to speake of) there are two seasons, in which
 the husbands bounty should declare it selfe: the
 first, during life: the second, after it.

The loue of an husband must not die before him-
 selfe, no nor with him: but the effects of it must sur-
 uiue him, and when himselfe is departed, his boun-
 tie must be present with her, euen after death. As
 the band of their matrimony is extended to the
 bounds

*A man must be
 liberrall to his
 wife in his will
 and testament.*

bounds of their naturall life, so must the practice of liberalitie. Some husbands be rich in kindnesse towards their wiues, for a moneth or two, or for a yeere or two: but their loue is soone changed into a slight esteeme of their wiues, by reason of facietie: and so it ceaseth to bee able to yeeld forth the fruites of a liberall maintenance. Let it not be so with any of you. Let not your younger times vpbraide your elder, with hauing been better than they. All vertues should grow in the growth of yeeres, and chiefly charity, and charitie to a mans wife most of all. The more seruice she hath performed, the more comfort she hath afforded, the more sonnes and daughters she hath trauelled for; the more abundant should his affection be to her, and the more open his hand. True vertues will strengthen themselues by exercise, and they bee none other than counterfeits, that grow weaker and weaker, til at last they be not at all to be found. If ones liberalitie towards his wife be sincerely vertuous, it must needs bee constant and encreasing; and the longer he hath shewed, the more ready hee must needs be to shew, because he hath taken pleasure and delight in shewing it. But as I said also it must out-last death. Whe a man is now to leaue this world, he must not leaue the care of his wife, but remember in the disposing of his goods, to bequeath so ful a part to her, as may make it appeare, that he thinks not himselfe wholly dead, so long as she (the one halfe of him) is alieue. His loue must not disgrace it selfe in the cloze of al. Friends shew most kindnesse at parting; so should the husband

if he bee a true friend: else what allowance hee gaue her all his life time, shall not so much commend him, as his niggardlines in the conclusion of his life will reproch him. It may well be thought, that what he yeelded then, was rather for vaine glory sake (in loue of his owne credit, or through her meere importunitie, and resolution to take a part whilest somewhat was stirring) than out of any loue to his wife, and true desire of her comfort, if in this last act he be not sutable to himselfe. Let no man therefore bequeath to the world a testimony of his owne vnloving affection to his wife, by making his bequests to her scant and niggardly. If she be not an honest woman, & a true wife, how can he thinke that the children of her body be his; if she be, can he forget the roote, and remember the branches? You will say, where doth the Scripture command me to leaue my wife a good portion, when I die? I answere; so oft as you reade of a dowry, so oft you haue proofes of this point: for the dowry was a portion for the wiues maintenance, what euer occasion should fall out. And when *Salomon* saith, *Giue her of the fruites of her hands*; doe you thinke he meaneth, so long as he liueth onely? Must she not be thought to haue interest into a liberall portion at his death also, seeing her neede of things doth not end with his life? But in very deede the disposition of many husbands in this case is not alone blame-worthy, but also most ridiculous. Were it not that the prouision of ioyntures, and such like vnalterable conueiances, doe tie something to their wiues, they should bee very poore at the de-
cease

cease of their husbands. Their over-fond affection to their children, eateth vp the loue of their wiues; and in remembring too much that they bee fathers, they forget almost, that there was a wife also, by whose meanes they were fathers. Therefore all is accounted too little that the children haue, all too much that the mother of the children hath. The obiections of men in this case are fond and friuolous. I see (saith one) that widdows misbestow themselues, and so shall some vnthrifis come, and spend what I haue laboured for? I answer, Dost not thou see also, some wife and discrete widdowes that so match themselues, as their husbands kinred receiue credit, and their husbands children benefit by their second husbands? why then wilt thou mistrust thy wife without cause? and thinke that she will proue fond and vndiscreet with some, not wise and prudent with others? Is it not a wrong to suspect the worst by another, without a cause? But I answer againe: Seest thou not as many young men and women play the vnthrifis and waste-goods, as widdowes married to vnthrifis and waste-goods? seest thou not as many daughters for their portions sake, mis-married as widdowes? shall a feare of thy wiues ill doing, hinder thee from shewing thy loue to her, rather than feare of thy childrens to them? To the fruit of thy wiues body thou art so charitable, as to hope the best: why shouldest thou not be so to her, whose fruit they be? Wherefore learne thou to commit future things to Gods prouidence. Hee that will trouble himselfe about what may be done by his wife

wife or children when he is dead, shall shew a great deale of folly, in affecting the praise of too much wisdom. Doe thou thy duty to both according as loue, and the bonds of matrimony doe tie thee vnto both, and let God dispose of both, as seemes good to him. It shall be one meanes of procuring his blessing, if (ceasing to vse such suspicious forecast) thou seeke to do his will, and put thy confidence in his goodnesse, to order thy wife as well as thy children. Be therefore mindfull that thou art an husband, as wel as a father, and leauest a mother of thy children, as well as children of thy body; and let thy wife, euen after thy death, enioy such a part of thy substance, as that she need not stand beholding to her children (that in all reason should haue them beholding to her) and that shee may liue as becommeth the widdow of an husband of such an estate. Neither let thy wiues insinuations make thee sparinger to thy children than is fit; nor let thy fondnesse to thy children, make thee more regardlesse of thy wife than is fit: but be sure as thine estate is, to let her haue wherewithall to liue like a mother, they like children: for doubtlesse the wife hath wrong, if her husband doe not prouide so for her, that the children shall want occasion to despise her in her age.

And thus at last I am come to the end of the mans peculiar duties also, wherein you see how long I haue been, and that for two reasons: first, because, more is required of him, to whom the greater preeminence is giuen: and secondly, because his disorders are more hurtfull, as the diseases of the head

head, and the vnframednesse of the maine wheele of the clocke. But now I proceede to declare the wiues dutie also, requesting the women amongst you, to attend now with your best diligence.

CHAP. XIV.

Of the wiues peculiar duties.



He wiues speciall duty may fitly be referred to two heads: first, she must acknowledge her inferioritie: secondly, she must carry her selfe as an inferior.

First then, euery good woman must suffer her selfe to be conuincid in iudgement, that she is not her husbands equall (yea, that her husband is her better by farre), without which it is not possible there should be any contentment, either in her hart, or in her house. Where the woman stands vpon termes of equalitie with her husband (much more if she will needs account her selfe his better) the very roote of all good carriage is quite withered, and the fountaine thereof vtterly dried vp: out of place, out of peace; and woe to those miserable aspiring shoulders, which will not content themselves to take their roome below the head. Who soeuer therefore doth desire or purpose to bee a good wife, or to liue comfortably, let her set downe this conclusion within her soule: Mine husband is my superiour, my better: he hath authoritie and rule ouer me, nature hath giuen it him, hauing framed our bodies to tendernesse, mens to more hard-

A wiues speciall dutie standeth, in First, acknowledging her inferioritie. Secondly, carrying her selfe according to her place.

Gen. 3. 16.

nesse; God hath giuen it him, saying to our first mother *Euah*; *Thy desire shall be subiect to thine husband, and he shall rule ouer thee.* His will I see to bee made by God the tie and tedder, not of mine actions alone, but of my desires and wilhes also. I will not strine against God and nature: though my sinne haue made my place tedious, yet will I sure confesse and hold the truth: Mine husband is my superiour, my better. Vnlesse the wife learne this lesson perfectly, if she haue it not without booke, and at her fingers ends (as wee speake), if her very heart doe not inwardly and thorowly condescend vnto it, there will bee nothing betwixt them but wrangling, repining, strining, and a continuall vying to be equall with him, or aboue him; and so shall their life be nothing else but a very battell, or a trying of masteries, a wofull liuing. And so much the rather should the woman yeeld the truth of this point, by how much it is more plainly proued by the word of God: for so sufficient, euident and vndeniable is the manifestation of Gods wil in this behalfe, that nothing but meere wilfulnes can oppose it selfe against it. It is obstinacy, not ignorance; and the peremptorinesse of pride and stomack, not the weakenesse or insufficiency of iudgment, that causeth any woman to make any question of this truth, *viz.* that her husband is the superiour, she the inferiour. Is he not termed by the Apostle in this place, *the wines head*: What can that metaphor import but an euident superioritie? is she not required to be subiect vnto him? How can that be demanded of any but an inferiour? Little

tle it is that may be said to the contrary, yet something wilfulnesse will haue to alleage. I am (thinketh some woman) of as good birth and parts as himselfe, perhaps better; my wealth, wit, parentage, before I met with him, did equall or surpasse him; and why should I count my selfe his inferiour, to whom I am no way inferiour in gifts or sufficiencies? First, I say vnto thee O woman, that a womans chiefeft ornament, is lowlinesse of mind, which should cause her to maintaine in her selfe a meane account of her selfe, and of her owne abilities. Selfe-loue is a very partiall Iudge, and easily ouer-prizeth things in ones selfe. It is not good trusting too much to ones owne opinion of himselfe, seeing that the knowledge of our owne wants, is one most commendable part of our knowledge. But let vs grant for the time, that in gifts thou art his better; hauing more wit and vnderstanding, more readinesse of speech, more dexteritie of managing affaires, and whatsoeuer other good qualitie may be incident to a woman); yet vnderstand for answer, that so may thy seruant exceede thee as much, as thou dost him. Hath not many a seruant in the house more wit and vnderstanding (and oftentimes also more grace too) than master and dame put both together? yet loath would the wife be (I thinke) that the seruant should denie both her husband and her selfe the name of betters. Know then, that a man may be superiour in place and power to one, to whom he is inferiour in gifts and sufficiencies; and therefore know also, that thou dost wickedly abuse the good parts that
God

God hath giuen, in seeking thence to infringe thine husbands superioritie ouer thee : and better were it for a woman to be of meane capacitie, and slow wit, and euery way simply qualified (so that she can put vpon her the spirit of subiection), than to be adorned with all the good qualities of nature (for those of grace she cannot haue, so long as her pride is so predominant, that it will not suffer her to see and confesse this truth), and thereby be made selfe-conceited against her husband. Wherefore O thou wife, let thy best vnderstanding be to vnderstand (that, that makes for thy peace), that thine husband is by God made thy gouernour and ruler, and thou his inferiour, to bee ruled by him. Though hee bee of meaner birth, and of lesser wit, though he were of no wealth, nor account in the world, before thou didst marry him : yet after the tying of this knot, God will haue thee subiect, and thou must put vpon thy selfe a willingnesse to confesse thy selfe so to bee. If thou demandest, what reason is there for that? I answer, there is no reason in that person, that cannot see reason to stand to Gods appointment, in the ordering of higher or lower places. Hast thou any religion in thee, if thou see no reason in this reason? It is fit it should be so, because the Lord hath so appointed. This duty had so much more neede to bee pressed, because, though it be so plaine, as it cannot be denied, yet it is withall so hard, that it can hardly bee yeelded vnto : but vnlesse the iudgement bee truly informed, and soundly conuincd of this point, the will and affections will neuer be kept in good order

der, set it downe therefore as a conclusion, not so much as once to be called into question; My husband is my better.

Secondly, the wife being resolved that her place is the lower, must carry her selfe as an inferiour: for it boots little to confesse his authority in word, if she frame not her selfe to submission in deede. Now she shall testifie her inferioritie in Christian manner, if shee practise those two duties of reuerence and subiection, which are appropriated to the place of inferiours. First for reuerence, the wife owes as much of that to her husband, as the children or seruants doe to her: yea, as they do to him; onely it is allowed, that to her it be sweetned with more loue and more familiaritie. All inferiours owe reuerence alike, neither must the wife be so erroneously conceited of her place, as if she were lesse bound to reuerence her husband, than are the rest of the family: this alone is the difference, she may bee more familiar, not more rude, as being more deare, not lesse subiect than they. And this reuerence of hers must bee both inward and outward: first, the heart of the wife must be held vnder, inwardly, with a dutifull respect of her husband; she must regard him as Gods deputie, not looking to his person, but to his place; nor thinking so much who and what an one he is, as whose officer. This the Apostle strictly enioyneth, saying, *Let the wife see, that she feare her husband*: as if he had said, of all things let her most carefully labour not to faile in this point of duty: for if she doe, her whole carriage otherwise, must needes be rude and vnbe-

Cc

seeming

*The first vertue
of a wife,
Reuerence.*

*The wife must
reuerence her
husband in hart.*

Eph. 5. vlt.

seeming. Now you must know, that the Apostles meaning is to prescribe a feare (not slauish, but louing) such as may well stand with the nearest vnion of hearts, as is to bee seene betwixt Christ and his Church. This feare of the wife is, when (in consideration of his place) she doth abhorre and shunne it as the greatest euill that can befall her, next to the breach of Gods commandements, to displease and offend her husband. We stand in due awe of Gods Maiesty, when we loath the breach of his commandement and grieuing of his spirit, as the greatest of all euils: and the wife doth duly feare her husband, when next to the former euill, she shuns the disobeying, grieuing and displeasing of her husband, who is next to God aboue her in the family. Such regard must her heart haue of her head, that it may keepe her hand and tongue, and all from disorder. A man feares a Beare, lest he should doe him mischief, and this feare is alwaies ioyned with a desire of the ruine & hurt of y thing feared. But the reuerence of inferiours, is a feare mixed with loue, that rather flieth from the offence of the husband, than from any hurt to be receiued from him. I know this is not customable among the greater number of women; yea, they scarce esteeme it a seemely or a needfull thing that it should bee so: yea, they care as little for their husbands, as their husbands for them; nay, they doe altogether despise them, not regarding whether they be pleased yea or no: and some (instead of obseruing) haue inuerted the Apostles precept, causing their husbands to stand in feare of them. This impudency
and

and vnwoman-hood, doth track the way to the harlots house, giuing all wise men to vnderstand, that such rude creatures either haue, or would, or soone wil cast of the care of honesty, as well as of loyaltie. But if thou wilt euer prooue a vertuous wife, take much paines with thine heart, to make it stand in awe of thine husband, and know, that God hath not for naught giue the former precise caueat vnto women. As a woman growes in this inward respect, so may she looke to get the better of all other infirmities: as she is careles herein, so shall she be pestered with al other enormities. Where the hart sets light by any, the words and actions will be contemptuous: if the fountaine be muddied with contempt, so shal the streames also. But how shal a woman bring her heart to this regardfull disposition. I answer, by looking through her husband to God the author of marriage, and putting her self often in mind, not of his deserts, but of Gods ordinance. If one consider an inferiour officer (in himself) he cannot sometimes but disdain him for his meanenesse and euil qualities: if he consider him as the Kings officer (intrusted with a part of that royal authoritie which is originally in the Prince) his great reuerence to his Prince, will produce also some reuerence to his officer for his sake. The husband is to the wife the image and glory of God. The power that is giuen to him, is Gods originally, and his by Gods appointment. Looke not therefore on the gifts and qualities of thine husband, but vpon his place, and know that thou canst not neglect, or despise him, but that the contempt redoundeth vnto Gods dishonour,

C c 2

The wifes
words must
shew reuerence:
First, when she
speakes to him.

Genes. 16. 5.

Genes. 30. 1. 2.

honour, who hath ordained him to be thine head; so if religion haue seasoned thine heart with the feare of God, thou shalt feare thine husband also for his commandement sake. But as the wifes heart must be affected with this louing feare, so must her outward carriage also fauour thereof, and shew it foorth, and that in two speciall things. First, in her words; secondly, in her gestures and behauiour. Her words are either to himselfe in person of him behind his backe, or to others before him. All must haue a taste of reuerence. First, her speeches to himselfe, must neither be cutted, sharpe, fullen, passionate, techy, nor yet rude, carelesse, vnmanly, and contemptuous; but all such as carry the stampe of feare vpon them, testifying, that she well considers, who her selfe is, and to whom she speaketh. The wifes tongue toward her husband must neither be keene nor loose; neither such as argues rage nor neglect: but fauouring of all lowlinesse and quietnesse of affection; that if another should stand by and heare them, hee might perceiue, (though he knew not otherwise) that these are the words of an inferiour to her better. Looke what kind of words thy selfe wouldest dislike from thy seruant or childe, those must not thou dare to giue vnto thine husband: for the same duty of feare is in the same words, and in the same plainenesse commanded to thee, that vnto them. Herein *Sarah* once faulted, (shee was aloft and in the boughes) (as wee speake), *Thou dost me wrong* (saith she), *and God bee iudge betweene me and thee*. Herein also *Rachel* offended, that came to her husband fuming; and in a pelting

pelting chafe, must needs chide with him for children, saying, *Give me children, or else I die.* Though *Jacob* loved *Rahel* tenderly, yet (you know) he could not brooke this rudenesse without anger (for his wrath was kindled) and hee said, *Am I in Gods place, that hath denied to thee the fruit of the wombe.* Herein also *Micol*, *Saules* daughter and *Danids* wife (though a Queene) yet was much out of the way; for shee came scoffing and flouting to the King her husband (a thing of the two, lesse tollerable than wrath and rage, because it shewes a more allowed contempt), and, *How glorious* (saith shee) *was the King of Israel this day, &c.* When her husband in her conceit (though not indeede) had carried himselfe somewhat vnfittingly for the place of a King: shee cannot tell him of it in good and respectiue fashion, but with a bitter taunting must needes breake a iest vpon him. These examples tend to shew, how subiect women are to discreuerent passages of speech; and withall how loathsome and vnwomanly they be: yet for all these examples and warnings, we want not women (if the name of a woman be not wronged, in giuing it to such shamelesse creatures) that chafe and scold with their husbands, railing vpon them, and reuiling them, and shaking them vp with such termes, as were nothing sufferable towards a neighbour, or towards a seruant. Staines of woman-kind, blemishes of their sex, monsters in nature, botches of the family, rude, shamelesse, gracelesse, next to harlots, if not the same with them. Let such words leaue a blister behind them, and let the canker eat

1. Sam. 6. 10.

our such tongues: and what remedy an husband should vse for such a festring sore, wee deliuered you before; if patient forbearing and admonitions will not bring them to reformation, let the words of *Salomon* be hearkned vnto, a rod is for the fooles backe: and strike a scorner. Why this precept should be limited with any limitation tending to safe-gard, a scornfull, foolish, gracelesse woman from the execution of it: I can verily see no reason; neither (I thinke) can any man render any. But besides these notorious ones, women otherwise vertuous, must be content to be told of a fault in this behalfe. They can sometimes take vp their husbands with quicke speeches sharply set on, they can set them downe short with a cutted answere, and weary their eares with tumultuous brawling. Is this seemely for a Christian woman? should a daughter of *Sarah* gouerne her tongue no better? Why wilt thou teach thy children to be rebellious, and shew thy seruants the trade of swelling, fuming and rudenesse? Thinkest thou that such behauiour is not infectious? Shall not they vse it to thee, when they see thee vse it to thine husband? or is it more tollerable in them to thy selfe, than in thee to thine head? Set not those of thy family so bad a copy; teach them rather that reuerent and dutifull carriage, which thou wouldst haue them practise to thy selfe: for bee sure the woman shall make her selfe vile, that sets her husband at naught; and those that abuse their superiours, doe but imbolden their inferiours, to pay themselues home with the like abuse. Yea, doe not you good women

men alone forbear these foolish speeches, sa-
uouring of passion, which cannot stand with reuerence,
but beware also of words, that through their ouer-
familiarnesse, may bewray contempt, seeing the
prouerb saith true, that too much familiarity will
breede contempt. I told you before, that it was
the priuiledge of a wife (because of her dearenesse)
that she may be familiar: but yet I haue obserued
an excesse of familiarnesse, that in my conceite de-
serueth to be blamed: for why, it seemes to bewray
a forgetfulnesse of reuerence and inferioritie. A
woman of sixty or seuentie yeeres old, could be wel
content to haue her married daughter (now made
the mother also of children) to be familiar with
her; yea, she desireth her familiaritie, and would
not haue her strange: but yet she could not chuse
but count it stranger than all strangenesse, if her
daughter should speake to her in such a familiar
language as this, *Good Besse*, or good *Nel*, or good
Meg, doe such or such a thing for me. And why
then should a woman beare her selfe so ouer-bold
of her husbands kindnesse, as to nick-name him
with those nick-names of familiaritie, *Tom*, *Dick*,
Ned, *Will*, *Iacke*, or the like, as I haue heard good
wiues do; but (I confesse) with a manifest distasting
of their rudenesse in that behalfe; for could a wo-
man speake otherwise to her child or seruant (if she
would speake in a phrase that should shew her selfe
well pleased) than in such kind of abbreviated
names as these are? Certainly y^e womans loue must
be tempered with feare, and those speeches of hers,
which would shew kindnesse, must also haue a print
of

of reuerence vpon them, or else they be not allowable. Wherefore let good wiues be taught (in speaking to their husbands) to learne of her that called her husband by an honourable name. Leauē *Tom* and *Dicke* to call thy boy by, and call thine husband, husband, or some other name of equall dignitie to that. And thus must a womans tongue be ordered towards her husband, when she speakes to him.

*Secondly, when
she speaketh to
others in his
presence.*

She must also looke to her speeches directed to others in his presence, that they be such and so framed, as may witnesse a due regard of him. His company must make her more respectiue of her behauiour to any other before him, than otherwise she neede to be. Her words to children and seruants in his sight and hearing, ought not to bee loud and snappish. If she perceiue a fault in them, she must yet remember, that her better stands by, and therefore must not speake but vpon necessitie, and then vtter that reproofe in a more still and mild manner, which in his absence she might set on with more roundnesse. No woman of gouernment will allow her children and seruants to be loud and brawling before her, and shall she her selfe bee so before her husband? what then is become of the remembrance of inferioritie? Nay verily this reuerence doth inioyne the woman silence, when her husband is present: I meane not an vtter abstinence from speech, but vsing fewer words (and those mild and low) not loud and eager. The Apostle commands the woman to be in silence, or in quietnesse, wherein hee enioynes not alone a publike,

like, but a generall silence to hold in the house and other priuate meetings: for why should that place of Scripture be needlessly restrained, which is fitly capable of a larger interpretation. The reason of which duty is grounden euen vpon the consideration of the two sexes. For euen as youth is inferior to age, and young folke to the aged (that is to say, such as doe so farre exceede them in yeeres, that in course of nature they might be parents vnto them: for otherwise two or three yeeres difference of age doth not make this distinction): so likewise is the male sex preferred before the female in degree of place, and in dignitie, as all will yeeld that consider the words of the Scripture in that behalfe; for the woman was made for man, and not man for the woman. He is the image and glory of God, shee is his image and his glory; and nature hath giuen her, her haire for a couering, as a naturall badge of this her inferiority to the man, whom also God made in the first place, that hee might thereby make knowne his mind of giuing that sex the first place. I confesse, that in differences of this kind (which are not ioyned with power of ruling and obeying), other respects may fall out to ouerballance that difference, which ariseth from age, sex, gifts, or the like. As a younger man may be in authoritie, an elder man may bee in a priuate estate, and then is this inferioritie after a sort shadowed and obscured, yet not so, but that some respect must be had to it though not so much. And to a woman in other respects preferred before a man, may in regard of such incident considerati-

ons, take leaue to be lesse heedfull of that inferioritie, which comes vnto her with her sexe, and in regard of it (as a mistresse in her carriage to her manservant), but yet still there must bee some respect had to this difference, which God and nature haue made. And if in any thing this inferioritie bee to be acknowledged, then doubtlesse in this particular whereof we are speaking (than which there cannot be a lesse, nor yet a fitter demonstration of it, and which is also required of younger people towards their ancients (if other things doe also agree) to abstaine from many and high words, and to speake little and low before them. Wherefore let women either excuse chat and loudnesse in youth before their ancients, or in their children and seruants before them; or else let them condemne it in themselves before their husbands; and not alone so, but before men in generall. I know this dutie goes against the haire, and there are but a very few women, that can perswade themselves to shew their thoughts of inferioritie, by fewnesse of words: for where is suddenesse of wit, and scarcitie of wisdom (as in the greater number of this sex comparatiuely) there is likely forwardnesse to speake, and multitude of words. But at all times, amongst all wise folke, the talkatiuenesse of women before men (chiefly their husbands, and most of all when it comes to loud and earnest speaking) hath gone in the reckoning of a fault, and a signe of self-conceitednesse and indiscretion. And contrarily, silence hath been highly accounted of, as a comely ornament to that sex, who then are best liked, and most

most worthy to be liked, when they shew least liking of themselves, by not louing to heare themselves speake. You know of what woman it was, of whom *Salomon* saith, She is loud and stubburne; and againe, She is clamorous. Doubtlesse a simple woman holding her peace shal haue more honour, than one of more wit, if shee bee full of tongue. Wherefore let woman-kind learne silence (this is one part of the quietnesse of spirit commended to them by *Peter*), and suffer the due and reuerent esteeme of their husbands, to worke in them a speciall moderation of speech, whilest they bee in place.

Pro. 7. 11.
& 9. 13.

And thirdly the womans speeches of her husband behind his backe, must be dutifull and respectiue. She must not talke of him with a kind of carelesse or slightnesse of speech, much lesse with despightfull and reprochfull termes. Herein the godly fact of *Sarah* is commended to our imitation, and must be put in practise, when she but thought of her husband in the absence of all company, shee did reuerently intitle him by the name of *my Lord*. If in her priuate she gaue him so good and honourable a title, what should she haue done in company? what in his owne presence? what vnto himselfe. So must women inure themselves to submissiuenes in thoughts and speeches in their husbands absence, that they may the better practise the same in their presence: for great is the force of custome in this matter. Who would brooke a child speaking disgracefully, and murmuringly against his owne father, though behind his backe? and shall

Thirdly, when
she speaketh to
others of him
behind his back.

1. Pet. 3. 6.

it bee thought sufferable in a wife? By how much there is more certaine triall of her inward affection and disposition in such case; by so much ought she to be more attentive to her words. Very dread may force a woman to giue good words vnto her husband, because neither will he brooke, neither doth she dare to doe any other: but this demonstrateth a right conscionable respect, when shee will not think or speake of him (though he be farre from hearing or knowing it) without some note of good regard, that those which heare may perceiue she doth acconnt him her gouernour and better. He that allowes not an euill thought of the Prince, will not allow euill speeches of the husband, in priuate talke betweene neighbours; for hee is the Prince of the household, the domesticall King. Wherefore, though thine husband be farre from thee, yet let thy feare of him be present with thee, that in mentioning of him to others, thou bewray not a contempt of him in thy selfe. And thus must a woman's words be ordered towards her husband. Something also must be spoken of her gestures and countenances, which as well as her words, must be mixed with reuerence, and haue a tast of feare. Both good and bad dispositions haue more waies of vttering themselves, than by the tongue. *Salomon* speaketh of an eye that despiseth the mother: surely then the eye also of the wife may be a despising eye; and her whole behauiour, with the gestures of her whole body, may proclaim contempt, though her tongue bee altogether silent. Now these also must be looked vnto, that they may

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not discouer a base esteeme of the husband: and as the barre of reuerence must hold the tongue so fast in, that no speeches may haue licence to goe abroad, but those that are clad in the liuery of durifulnesse: so likewise must the other parts of her body, the eye, the brow, the nostrils, the hands, the feete, the shoulders, be kept in so good order, by the gouernance of the same vertue, that they may not prooue as iniurious and harmefull, as almost the worst words could doe. To swell and pour, to lowre and scoule, to huffe and puffe, to frowne and fume, to turne the side towards him, and sling away from him, in a mixture of sullenness and disdain, be things that doe breake the bridle of feare, and tread downe the mounds of reuerence so plainly, that farre should it bee from a vertuous woman, and one that would haue her conscience beare her witnesse, that her chaste conuersation is coupled with feare, so much to misdeameane her selfe towards her husband vpon any occasion. These rude and contemptuous behauiours, are no lesse vncomly in an inferiour, and doe no lesse displease and discontent a superiour, to whom they are practised, than the most fierce & outrageous speeches would doe. Wherefore as her selfe will condemne these in her children, or maidens towards her self, so let her by no meanes allow them in her selfe against her husband, towards whom the Lord hath bound her as well to practise reuerence and feare, as any of her inferiours vnto her. For still it must be pressed vpon the harts of wiues, that familiarity is allowed them, but no rudenesse. And of reue-

rence, the womans first dutie, so much.

Her second speciall dutie is subiection, of which it followeth to speake: now, that hath also two parts; the first is obedience to her husbands commandements; the second, is submission to his reprooves or corrections. For the first, the Apostle doth plainely giue it in charge to women, saying; *Let the wife be subiect to her husband in all things.* What need wee further prooue? Why is shee his wife, if she will not obey him? and how can shee in his name require obedience of the children and seruants, if her selfe refuse to yeeld it vnto him? for doubtlesse she can exact it none otherwise than as deputie, and a substitute vnder him. But the thing it selfe will not be so much questioned, as the measure; not whether a wife must obey, but how farre her obedience must extend, is vsually called into question: to which doubt the Apostle hath yeelded vs a most plaine and satisfactorie resolution, saying, *In all things in the Lord.* Obedience (you see) must be generall alone, so that it be in the Lord. In whatsoeuer matter a womans yeelding to her husband, shall not prooue a rebellion against her maker, in that matter shee is bound in conscience to yeeld vnto him, without any further question. For indeed it were better for the husband that she were left at her owne libertie in all things, than not in all things tied to obedience; this seruice will be troublesome and thankelesse, if it be not vniuersall. To be obsequious alone in things that please her owne affections, is not to obey her husband, but her selfe. The true touchstone of obedience, is a thing

thing commanded that crosseth her desires : for what praise can it be, to doe what he biddeth, if she would haue done it, though he had neuer bidden : but this euinceth hearty and conscionable subiection, when she crosseth her owne desires to fulfill his ; and chuseth to doe what her selfe would not, because her husband wills it. And seeing shee requireth a like largeness of duty from the seruants in his name : her selfe shall bee iudge against her selfe, if she doe not readily giue, what she earnestly looketh to receiue. And doubtlesse it were much more troublesome to haue authoritie ouer a wife, otherwise than so limited or streitned, than to haue none authoritie at all ouer her. If an husband might not command his wife in all lawfull things, it were more for his peace and for hers, and for all the families, that he might command her in nothing. For seeing there is no vmpire at hand to decide the controuersie betwixt them (in what things hee may command, in what not), the very doubtfulnesse will make her bold to gaine-say in any thing, wherein she is not willing of her selfe to obey. Thus more words should be spent, and more labour and time bestowed in disputing the question, whether in this and this, she be bound to obey, than all her obedience may possibly be worth. For this cause the Lord of heauen, whose wisdom foresaw, that his authority would bee worth nothing, if it were not of this extent, hath pleased to put it out of all controuersie, by giuing him as great a largeness of power as might be, so that his owne royall prerogatiue of being Lord of all, and
about

about all, might not bee crossed and impeached thereby. I confesse, a man is bound to looke to more points, than the lawfulnessse of the thing by him commanded: but this is the onely thing to which the wife must bend her thoughts. In lawfull things shee may gently disswade, if shee perceiue them otherwise inconuenient: but in nothing may she refuse his commandement, vnlesse it be vnlawfull. Neither yet sufficeth it, that her obedience do reach to all lawfull things, vnlesse it be also performed willingly, readily, quietly, chearefully; without brawling, contending, thwarting, sowerness. A good worke may be marred (you know) by an ill manner of doing it; as good stuffe may be spilled by the bunglerly making. The wife shall vtterly disgrace and disfigure her obedience, if shee repine, and hang off, and grow impatient, and shew choller, and will not, till she cannot chuse. Needs must, needs shall (saith the prouerb). Thanklesse is all obedience, if it be compelled: nay, indeed it is not obedience, if force doe draw alone the outward man; and the will it selfe, doe not of it selfe submit it selfe; such yeeldance declareth no reuerence, nor deserueth any praise: but then is obedience laudable, and becomes a note of a vertuous woman, and a dutifull wife, when of her owne accord, in a conscionable acknowledgment of her dutie, she comes on of her selfe voluntarily and without vrging; euen as a wel-broken horse, that seemes to haue but one soule with the rider, so readily doth he stop or turne, or goe with the hand of him that moues the bridle. Wherefore if you will haue your obedience

ence worth any thing, make no tumult about it outwardly, allow none within. And thus now you haue heard the first part of subiection, obedience, a duty which (I doubt not) seemeth hard enough to woman-kind: for it is a yoake laid vpon them in their creation, which also since their fall, hath been made cumbersome, and so they are euer loath to beare it: but the second part of subiection is yet more hard, and withall equally, if not more needfull; that is, submission in receiuing reproofes, and (if need be also) corrections from their husbands: as she must willingly obey all his lawfull commandements, so must she patiently suffer all his reprehensions and corrections. Is not this duty plainly required in those words? *As the Church is subiect to Christ, so must also the wines to their owne husbands in euery thing.* Doubtlesse to brook reproofes and corrections, is a necessary part of the Churches subiection vnto Christ: neither shall it discharge its duty in striuing to obey, vnlesse where it faileth, it be content to be chidden; and if the failings bee (as oft they bee) palpable, to be chasticed also. Wherefore it is impossible for women to loose their consciences from the bond of this part of subiection, vnlesse they could shew (which they shall neuer be able to shew) some other text of Scripture, limiting and abridging this generalitie, and exempting them from suffering. Indeed this is an vn-couth point, and that which scarce one woman of a thousand, will grant to be needfull for her, or required of her: for corrupt nature hath no more ready meanes of pulling their neckes from vnder

Ephes. 5. 24.

the yoke of difficult duties, than by a bold and craftie denying them to be duties: but it shall bee in vaine to cauill against euident prooffe. It is most vnderiably plaine, that patient suffering, is one part of subiection to authoritie; and therefore ties the conscience of euery woman towards her husband, as well as doth the other part, (I meane) obedience; with as much safety and reason may she refuse the one, as the other, what euer be said to the contrary by some men also, who striue to nourish women in this error of thinking, that they bee not bound to patience: as if they knew not how of themselues to bee carelesse enough of their dutie. Nature is full of pride, and pride aboundeth in impatiency. We would not seeme to be faulty, and therefore cannot endure to be told of a fault in any fashion: but with authoritie to be reprehended for it, which properly we call chiding, who can brooke it? By how much it is more difficult, by so much it is more praise worthy. We must not dispence with our selues in hard and troublesome duties, but shew that we make more account of God our Maker, than of our selues, by bowing vnder the heauiest burdens, and buckling our selues to the toughest labours, that he doth call vs vnto. And yet perhaps many women may be content to yeeld, that it is their dutie to submit themselues to sharpe words, and not to thinke scorne to bee chidden by their husbands. Onely for corrections, for blowes, here will be a world of gaine-saying, what woman will be perswaded to thinke, that it is her duty to take them at her husbands hands? Yet doublelesse she

the cannot say, she hath followed the Apostles direction, of being subiect in euery thing, if she frame not her selfe to be subiect also in this thing. I confesse, that the nearenesse of this societie is such, as maketh women to expect al kindnesse, and nothing but kindnesse; and hence it is, that shee cannot away with any thing that may sauour of vnkindnes: but if her expectations be crossed, and shee meete with that, that she doth not looke for: the God of heauen (the commander of a generall subiection) will neuer allow her to cast off this yoake of subiection. I confesse also, that a good wife should euen promise her selfe freedome from blowes at her husbands hands: for why? she should resolue neuer to breake forth into such exorbitant carriage, as may iustly challenge blowes. But yet withall she must bee of this mind; if mine husband haue iust cause, thorow my rudenesse and vnwifelike behaiour to strike me, I will take it well, and see and mend my rudenesse: yea, if he strike me causelesly, and in meere passion, I will take it quietly, and not suffer my selfe to breake forth into rebellious and contemptuous words and gestures. For this also must bee diligently considered of, that some reproofes and corrections are iust and causefull, euen such as the faultinesse of an inferiour doth deserue and call for. Some againe are causelesse and vniust, such as the superiours passion and distemper doth giue, without any fault at all of the inferiour, or any so great fault as deserueth so much sharpnesse. Now the former kind of reproofes and blowes if the wife receiue, she must thanke her selfe;

and not alone be patient vnder them, but carefull also to receiue them fruitfully, making conscience to reforme the faults that haue procured them: for to be of so desperate a mind in euill doing, as to resolve, that chiding & striking shal neuer mend her, but that she will proue worse rather than better by such meanes, is a thing that declareth so great a predominancy of sinne, as whosoeuer nourisheth her selfe in that resolution, doth vtterly forfeite the name of a true Christian wife. The fore is vncureably deadly, that growes forer by fit plaisters; and that womans soule is starke naught, and sold vnder sinne, that will waxe more sinfull, because shee is vsed for her sinnes according to her deserts. But if any wife haue met with an husband so foolish and passionate, that hee will giue her reproofes or chaiticements of the latter kind, yet must she determine to beare them meekely and quietly, without allowing her selfe to breake forth into any sower, froward and vndutifull behauiour: for she is to remember that Saint *Peter* saith, *A woman of a meek and quiet spirit is much set by of God*: and that meeknesse and quietnesse is not worthy the name of meekenesse and quietnesse, which can onely then bee quiet, when no cause is offered vnto it of vquietnesse, by hard and vniust vsage. A sleeping Lion will not roare, a sleeping Beare wil not bite: but this is meekenesse to keepe the soule calme, when passions are as it were stirred and wakened by wrongfull and vniust vsage. And surely Saint *Peter* is plaine in this point; if wee be beaten for our faults, and doe beare it patiently, that, in his iudgement,

ment, is scarce praise-worthy: but if we suffer for well-doing, and take it patiently, this is a matter of true commendation. It must be granted to bee a thing full of difficulty, to endure patiently the rage of a furious husband, that will brawle and fight without cause, and carry himselfe like a mad man, and perhaps adde drunkennesse to his passionate-nesse, to make him more passionate: but still wee must remeber, that this is no more difficult than diuers other duties in other cases required of a Christian; and that it is no excuse from our dutie in any case to say it is hard, and who can do it? God giueth liberall wages, and therefore may well call for hard workes. Most times women are ready to thinke in such cases, that they may lawfully take leaue to depart from their husbands: but *Paul* saith plainly, no; let not the woman depart from her husband (speaking of the beleeuing wife of an vnbeleeuing husband, who no doubt did many of the receiue much hard measure, & like enough also stripes & blowes from their infidell husbands). Wherefore if a woman be so yoked, shee must keepe her place, and shew patience. It is not for a prisoner to breake prison at his pleasure, because he hath met with a rough Iaylor. If God haue made thine house thy dungeon, thine husband thy Iaylor; yet thou must not seeke to make an escape, till he deliuer thee out that put thee in. You will say (perhaps), that then a wiues case is most miserable: I answer, that so it is indeed: but yet no more miserable than of a godly child, liuing vnder the rooofe of a tyrannicall and wicked father; and of a godly bond-man

being vnder the yoke of a wicked and furious master, and of Christian subiects liuing vnder the yoke of an vnchristian and persecuting tyrant, which yet must none of them saue themselves by rebellion, nor some of them by flight. It is yeelded, that a woman may herein vse the helpe of her friends, by their meanes to bend her husband to more mildnesse; yea, shee may craue aide of the Magistrate, and seek to them that must rule both in publicke, to compell him (by fit meanes) to rule her better in priuate: but to runne away from him, or to strike againe, or to chide and scold; that shee may not doe, for that can neuer agree with subiection which God requireth at her hands. If it bee said, that some men are so violent, as the wife may be in danger to haue her braines knocked out, and may she not refuse to dwell with such an one? The answer is: shee may decline the present brunt, but she may not forsake the matrimoniall society: she may flie to the Magistrate, and seeke safetie, with a purpose of returning vpon such securitie: but she may not flie quite away from him, with a purpose of not returning: for as it is no warrant for a souldier to quit his standing, because the case falls out so, that hee must either die or leaue it, so neither must a Christian in any place depart from his place for feare of death: for how can one spend his life better, than in keeping the place where God hath set him, or die with more comfort, than when he knowes that in loosing his life, hee shall find it, because he chuseth rather to loose it in doing his dutie, than to saue it by omission thereof. If any
take

take vp the obiection of the disciples on this occasion, saying for the womans part, as they did for the mans vpon another occasion; that then it were better for a woman neuer to marry? I answer, that I thinke so too, than to marry with such an husband. Wherefore it should teach both maidens and parents, great warines in making their choice: but when the choice is made, it is euill redressing the inconueniences of an euill choise by sinning against God, in impatiency or desertion of the place. Yea, this one argument of patient bearing should be earnestly pressed vpon the consciences of women fearing God, because there is no surer meanes of winning their husbands from such fiercenesse, nor of procuring to themselues an excellent measure of fauour from God here, and glorie hereafter, than by such quiet enduring of causelesse hardnesse: for if an vnbeleeuer may be wonne from infidelitie to Christianity by the wiues chaste behauiour vnited with feare; how much more may she hope to winne him from vnreasonablenesse and violence, to reason and iustice by the like carriage? And doubtlesse if that follow not, yet shall she find that *Peter* did not say in vaine, *A woman of a quiet spirit is much set by of God.* But as for the other courses of setting hard to hard, and resisting violence by violence, or of departing from him, with whom she liues so weary a life; the former of these shall but more exasperate him and God too against her, causing that she shall haue a raging conscience, as well as a raging husband; the latter shall leaue her in the case of one that hath broken prison, whom the
Magistrate

Magistrate will pursue and take, and put him in an harder prison, with more gyues after, thā before: so shall she bring an heauier hand of God vpon her, by not accepting the chastisement wherewith hee pleaseth to trie her. And so you haue heard the duties of man and wife, principall and lesse principall, mutuall and speciall, both to him and also to her. Now though I haue been long already, yet I shall take leaue to make some vse of all, but very briefly.

CHAP. XV.

Containing some application of all.



And first, this ministers a good instruction to young and vnmarried people, that they doe not vnadvisedly rush into this estate. A thing of such difficulty should not be lightly vnder taken. They shall haue their hands full of duty, if they get not their hearts full of grace, and their heads full of wisdom; they shall find an house full of trouble, and a life full of woe; meeting with gall in stead of hony, and grauell in stead of nourishing morsels. Wouldst thou be married? See what wisdom, what patience, what grace fit to gouerne, or fit to obey, thou findest in thy selfe. Get these against thou come to vse them, or else marriage will not yeeld thee such contentment, as thine imagination promiseth. Vaine youths grow wanton and fall in lust, and must marry before they haue any power

power to practise, any vnderstanding to know their duties; so they trouble themselves, and discredit their estate both at once. Hee that leapes ouer a broad ditch with a short staffe, shall fall into the midst; and he that enters vpon matrimony without care to attaine great grace, shall be mired and doulled in disquietment and vexation. Let vnmarried people thinke of this and be wise.

Secondly, I must aduise all married persons to grow acquainted with these duties, and to marke their failings in the same. But mistake me not: I would that the wife should know hers: the husband his: and both, the common duties. I desire, that they should obserue each their owne, not so much each others failings. Indeed it may be feared, that diuers hearers now will be worse for hearing, because they heard amisse. The husband may perhaps ring his wife a peale of her dutie when hee comes home, and tell her how her faults were ripe vpon; and yet neuer consider or meditate of his owne duties or faults. The wife also may likely tell him of his owne at home, when shee hath little or nothing to say to her selfe. Thus both shall be worse, when they seeke to vpbraide each other, not to amend each ones self. Thou husband didst listen attentiuely when the womans duties were handled, and thoughtst: There he met with my wife; such a time she shewed little reuerence, lesse obedience. Thou wife hadst the like thoughts concerning thine husband: There hee told him home of his dutie. It is not long since he shewed himselfe neither wise nor gentle. I would he would see to a-

mend. Vnwise man, vnwise woman: why hadst thou not most care of thine owne soule? Couldst thou marke what was good for anothers disease, not what for thine owne? Wilt thou grow skilfull in his way, and not know one foot of that wherein thy selfe must trauell? Brethren, sisters, let this bee altered in vs. If thou be a Christian husband, haue more care to know that, and be more frequent in considering that, for which thine owne soule must answere, than what lies to the accounts of another. So doe thou that art a Christian wife. And that man or woman that sees not more faults and failings in him or her selfe than the yoke-fellow, bewraies wondrous great pride, ignorance and hypocrisie, if hee or she be not matched with one too too notorious for ill demeanours. If the heart were well touched, it owne sinnes would bee more grievous, the husbands or wiues lesse. Contend therefore not how short thy yoke-fellow comes, but not to come short thy selfe. Passe by the others failings more easily, bee more censorious towards thine owne: this were to deale as a Christian, even to iudge thy selfe. He neuer yet learnt to worke well in any worke, that would cast his eye more vpon his neighbours fingers than his owne: neither was he euer good scholler that would con his fellowes, and not regard the taske imposed vpon himselfe. And that makes husbands and wiues such ill paymasters one to another, because they looke often what is owing to them, not what they owe. I doubt not but experience will backe my speech, if I pronounce, that they bee not the best husbands and
wiues,

wiues, which are heard to complaine much of their yoke-fellowes defects in dutie, little of their owne. And yet is not this ordinary? Euery man would be a good husband, if his wife were not so bad: and she a good wife, were not he so excessively faultie. All the accusations, all the iudgings are darted at each other. What folly is this? Vnderstand idle man and woman, that it is not the requiring or receiuing of dutie from others, but the knowing and performing of what pertaines to thy selfe, that will prooue thee a Christian, comfort thee in tentation, reioyce thee in death, and stand for thee in iudgement. And yet art thou so loud, and much in calling for dutie, so mute and dumbe, and ignorant in yeelding it? To conclude therefore, know thine owne dutie best, marke most thine owne transgressings of duty; then shalt thou be free from brawles with thy yoke-fellow, if thou bee taken vp with paines about thy selfe: and there is no better meanes of peace in families, than that euery one should learne and plie his owne worke, see and labour to mend his owne faults. Haue you then been both, or either vnchaste, vnlouing, vnfaithfull? repent both; and straine not curtesie who shall begin: but let either set other a copie of goodnesse. And if you will needs strue, let it be, which shall be the best, which mend first. Hast thou been a foolish, passionate, yniust husband, full of bitter words, perhaps also (which is monstrous) of blowes given causelessly, and in anger, seeking and seruing thy selfe alone, and not regarding thy wiues good, so thou mightest goe away with thine owne will?

Diue

Diue not into her faults, cry not out, she hath been thus and thus to me : but repent of thy bitterness, vnthriftnesse, folly of all sorts : confesse it to God ; beseech him to make thee a better husband, that thy wife may bee better. Hast thou been a disdainfull, contemptuous, brawling, impatient, discontented, and disobedient wife ? aske thine heart before God, and dissemble not. If yea : clamour not against thine husbands folly, exclaime not of his rashnesse and hardnesse ; but condemne thy selfe before, and call vpon God, to make thee feare and obey thine husband as a Commander vnder him. Entreat him of mercy to make thee better, that thy husband also may be better. Follow the Prouerb, and let euery of you mend one, I meane himselfe, and contention will cease. Pray for each ones selfe first, then for each other. Where you haue offended, labour to see it, confesse, bewaile it, and cal for power to reforme, and be not skilfull to cast the fault vpon another, but to cast it out of thy selfe. So shall your loues be sure, your hearts comfortable, your example commendable, your houses peaceable, your selues ioyfull, your liues chearefull, your deaths blessed, and your memories happie for euer.

Præter hunc, &c.

FINIS.